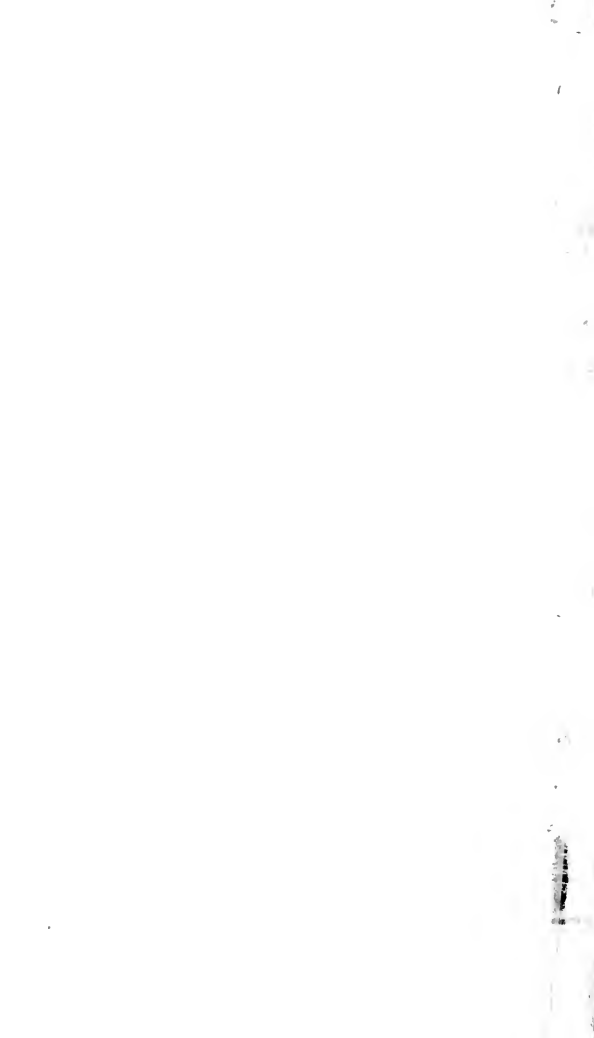




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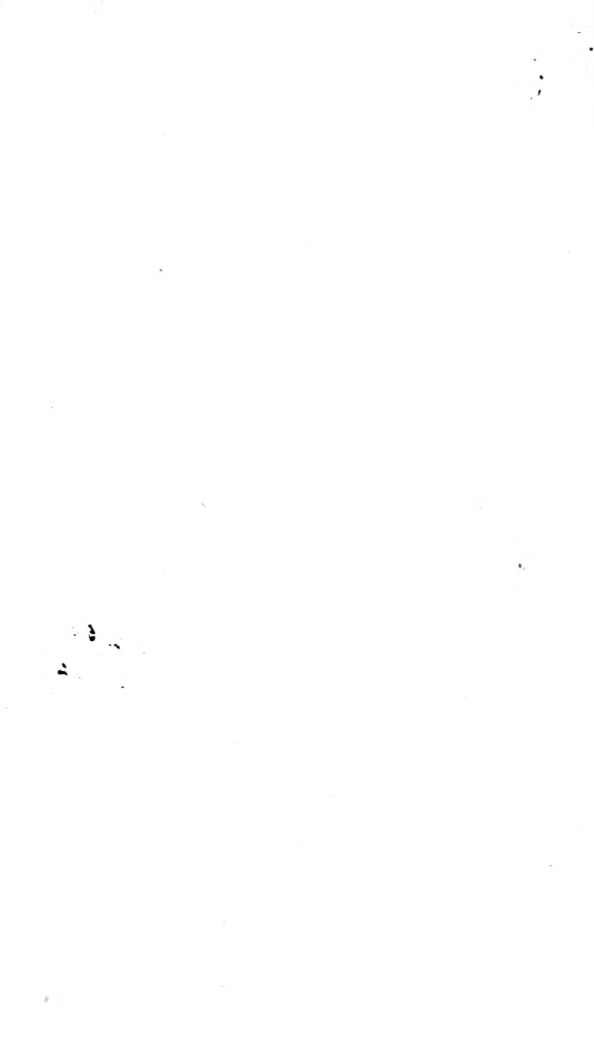
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Telemachus meeting Calypso. — Vol. II. P. 8.



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OF TELEMACHUS: THE SON OF ULYSSES.

TRANSLATED FROM THE FRENCH OF
Messire François Salignac de la Mothe-Fenelon,
Archbishop of Cambray.

BY JOHN HAWKESWORTH, L. L. D.

Nov. VOL. II. 1798

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THE
ADVENTURES
OF
TELEMACHUS.

BOOK XII.

Nestor, in the name of the allies, demands succour of Idomeneus against their enemies the Daunians: Mentor, who is desirous to establish proper regulations for the internal government of Salentum, and to employ the people in agriculture, finds means to satisfy them with a hundred noble Cretans, under the command of Telemachus. After their departure, Mentor proceeds to a minute examination of the city and the port; and having acquainted himself with every particular, he prevails upon Idomeneus to institute new principles of government and commerce; to divide his people into seven classes, distinguishing them with respect to their ranks and qualities by different habits: to retrench luxury and unnecessary arts, and to employ the artificers in husbandry, which he brings into just reputation.

THE allies had now pitched their tents; and the field was covered with rich pavilions of all colours, in which the weary Hesperians resigned themselves to sleep. In the mean time, the princes and their retinue having entered the city, were struck with astonishment, to see so many magnificent buildings, which had risen in so short a time; a city of which so formidable a war had retarded neither the growth nor the decoration.

They admired the wisdom and vigilance of Idomeneus who had founded so splendid a kingdom; and concluding that the confederacy against the Daunians would

acquire great strength by the accession of such an ally, they invited him to come into it. Idomeneus thought it reasonable to comply, and promised them troops; but as Mentor was perfectly acquainted with all that was necessary to render a kingdom flourishing, he had reason to believe, that the power of Idomeneus was not so great in reality, as in appearance; he, therefore, took him aside, and addressed him to this effect:

“ You see that our endeavours have not been unsuccessful: we have secured Salentum from destruction, but you only can raise her to glory: the government of the people depends upon you; and it is your task to emulate the wisdom of Minos, and shew that you are worthy of your descent. I continue to speak freely to you, supposing that you love truth and despise flattery. While these princes were praising your magnificence, I could not but reflect in silence upon your temerity.” At the word temerity, Idomeneus changed countenance; his eyes sparkled, his cheeks glowed, and he was upon the point of interrupting Mentor by expressions of resentment. “ I see,” says Mentor, in a voice that was modest and respectful, though not faltering or irresolute, “ that the word temerity has given you offence, and I confess, that if it had been by any other than myself, your displeasure would have been just; for there is a respect due to kings; and they have a jealous sensibility, which even those who reprove them should be careful not to wound. To them, the voice of truth is sufficiently displeasing, however gentle the terms: but I hoped, that you would have permitted me to speak of your faults without a studied softness of expression; that you would have indulged me in my design of accustoming you to hear things called by their names, and of teaching you to discover what others think, when their respect suppresses their thought: if you would not resign yourself to voluntary deception, you must always conceive more than is said, when the subject is to your disadvantage. As to myself, I am ready

“ to

“ to soften my expressions, if they must be softened :
 “ but it would surely be more for your interest, that a
 “ man absolutely neutral in your affairs, without in-
 “ terest, connexion, or dependance, should, when he
 “ speaks to you in private, speak plain. No other will
 “ ever dare to do it ; you will be condemned to see
 “ truth imperfectly ; you will be a stranger to her face,
 “ for she will never appear before you but in a gaudy
 “ veil.”

Idomeneus, whose first impatience had already sub-
 sided, began now to be ashamed of his weakness : “ You
 “ see,” said he to Mentor, “ what constant flattery will do.
 “ I owe to you, the preservation of my new kingdom ;
 “ and there is no truth, that I shall not think myself
 “ happy to hear from your lips. Remember, with pity,
 “ that I have been long tainted with the poison of adu-
 “ lation ; and that, even in my misfortunes, I was still
 “ a stranger to truth. Alas ! no man has ever loved
 “ me enough, to say what he thought I should be dis-
 “ pleased to hear.”

The heart of Idomeneus melted as he spoke, the tears
 started in his eyes, and he embraced Mentor with great
 tenderness. “ It is with the utmost regret,” said Men-
 tor, “ that I give you pain ; but I am constrained ; I
 “ cannot betray you, by concealing truth : could you
 “ act otherwise in my place ? If you have always been
 “ deceived till now, it was because you chose to be de-
 “ ceived ; it was because you feared to find sincerity in
 “ those, that were to give you counsel. Have you
 “ sought those who were most disinterested, those who
 “ were most likely to contradict you ? Have you pre-
 “ ferred such, as were least devoted to your pleasure,
 “ and their own interest ; such, as appeared most capa-
 “ ble of opposing your passions when they were
 “ irregular, and your sentiments when they were
 “ unjust ? When you have detected a flatterer, have
 “ you banished him from your presence ; and with-
 “ drawn your confidence from those whom you sus-
 “ pected ? Have you done what those do who love
 Vol. II. A 3 “ truth

“ truth, and deserve to know it? Have you now for-
 “ titude, to suffer the humiliation of hearing those
 “ truths, by which you are condemned? Let me make
 “ the experiment: I must again tell you, that what
 “ has gained you so much praise, deserves censure.
 “ While you are surrounded with enemies, and yet a
 “ foreigner in the country, you dream only of adorning
 “ your new city with magnificent buildings: to this, as
 “ you have confessed to me, you have sacrificed your
 “ repose, and in this you have exhausted your wealth.
 “ You have thought neither of augmenting your people,
 “ nor of cultivating the country: does not your power
 “ depend wholly upon a numerous people, and a coun-
 “ try highly cultivated for their subsistence? A long
 “ peace is necessary, at the first establishment of a state,
 “ for increasing the people; and you ought, at present,
 “ to think of nothing, but agriculture and legislation.
 “ You have been hurried, by a vain ambition,
 “ to the brink of a precipice; and to gain the appear-
 “ ance of being great, you have sapped the foundations
 “ of substantial grandeur. Let these errors be corrected
 “ without delay; suspend all these works of idle mag-
 “ nificence; renounce the pomp that will reduce your
 “ new city to ruins; release your people from fatigue,
 “ and endeavour to facilitate marriage, by procuring
 “ them plenty. Remember that you are a king, only in
 “ proportion as you have subjects to govern, and that
 “ the measure of your power, is not the extent of your
 “ dominions, but the number of their inhabitants.
 “ Let your territory be fertile, however small; and
 “ let it swarm with people at once well disciplined
 “ and industrious: and if you can make these people
 “ love you, you will be more powerful, more happy,
 “ and more glorious, than all the conquerors that have
 “ ravaged the earth.”

“ What shall I do then,” said Idomeneus, “ with respect
 “ to the princes, that have solicited me to join the con-
 “ federacy? Shall I confess to them the weakness of my
 “ state? It is, indeed, true, that I have neglected ag-
 “ riculture

“riculture and even commerce, notwithstanding the
 “uncommon advantages of my situation; I thought
 “only of making a magnificent city! but then, must I,
 “my dear Mentor, dishonour myself in the presence of
 “so many kings, by acknowledging my indiscretion? If
 “it must be done, I will do it; and I will do it readily,
 “whatever mortification I suffer: for you have taught
 “me, that a king is born for his people, owes himself
 “wholly to them, and ought always to prefer the pub-
 “lic welfare to his own reputation.”

“This sentiment” said Mentor, “is worthy the father
 “of his people; and for this, and not for the vain mag-
 “nificence of your city, I reverence you as a king
 “worthy of the name. But your honour must be pre-
 “served, even for the advantage of your state; leave
 “this to me: I will make these princes believe, that
 “you are engaged to establish Ulysses, if he is still
 “living, or his son if he is dead, in the government of
 “his kingdom, and drive the suitors of Penelope from
 “Ithaca by force. They will at once perceive that
 “this cannot be effected without numerous troops; and
 “will, therefore, readily consent that you shall at first
 “afford them but a slight assistance against the Dau-
 “nians.”

At these words, Idomeneus appeared like a man,
 suddenly relieved from a burden that was crushing him
 by its weight: “This, indeed,” said he, “my dear Men-
 “tor, will preserve my reputation, and the honour of
 “this rising city, by hiding its weakness from the
 “neighbouring states. But with what appearance of
 “truth can it be pretended, that I am about to send
 “troops to Ithaca, for the establishment of Ulysses, or
 “at least of Telemachus, while Telemachus himself is
 “engaged in war against the Daunians?” “Be in no
 “pain about that,” replied Mentor; “I will say nothing
 “that is false. The vessels that you are fitting out to
 “establish your commerce, will sail to the coast of Epirus,
 “and will effect two purposes at once: they will bring
 “back the foreign merchants, whom high duties have
 “driven

“ driven from Salentum; and they will seek intelligence
 “ of Ulysses: if he is still living, he cannot be far from
 “ the seas that divide Greece from Italy; and it has
 “ been confidently reported, that he has been seen
 “ among the Phœnicians. But if Ulysses should not be
 “ found, your vessels will render an important service
 “ to his son: they will spread terror, with the name of
 “ Telemachus, through all Ithaca and the neighbour-
 “ ing country, where it is now believed he is dead as
 “ well as his father: the suitors of Penelope will be
 “ struck with astonishment to learn that he is returning
 “ with the forces of a powerful ally: the Ithacans will
 “ be awed into obedience: and Penelope will be encour-
 “ aged to persist in her refusal of a second husband.
 “ Thus will you render service to Telemachus, while
 “ he is rendering service to you by taking your place in
 “ the confederacy against the Daunians.” “ Happy
 “ is the king,” said Idomeneus, “ that is favoured with
 “ such counsel; but doubly happy is he, who feels its
 “ importance, and improves it to his advantage! A
 “ wife and faithful friend is better than a victorious
 “ army: yet kings too often withdraw their confidence
 “ from the faithful and the wise, of whose virtue they
 “ stand in awe; and resign themselves to flatterers, of
 “ whose perfidy they have no dread. I fell myself into
 “ that fatal error; and I will relate to you the misfor-
 “ tunes, that I drew upon myself, by a connexion with
 “ a false friend, who flattered my passions, in hopes that,
 “ in my turn, I should gratify his.”

Mentor found it easy to convince the allies, that Ido-
 meneus ought to take charge of Telemachus, while Te-
 machus was, on his behalf, engaged in the confede-
 racy; and they were well satisfied to have among them
 the son of the great Ulysses, with a hundred Cretan
 youth, whom Idomeneus had put under his command;
 these young men were the flower of the nobility, whom
 Idomeneus had brought from their native country, and
 whom Mentor had advised him to send in this expedition.
 “ It is necessary,” said he, “ to encreate the number
 “ of

“ of your people during peace ; but, to prevent a national insensibility to military honour and ignorance of military art, it is proper to send the young nobility into foreign service : this, by connecting the idea of a soldier’s character, with that of noble descent and elevated rank, will be sufficient to kindle and keep alive a rational sense of glory, a love of arms, a patience of fatigue, a contempt of death, and even an experimental knowledge of the art of war.”

The confederate princes departed from Salentum, well content with Idomeneus, and charmed with the wisdom of Mentor. They were also highly pleased to be accompanied by Telemachus : but Telemachus was overwhelmed with grief, when he came to part with his friend. While the kings were taking leave of Idomeneus, and vowing to preserve their alliance inviolable for ever, Mentor held Telemachus to his breast in a transport of silent tenderness, and found himself wet with his tears : “ I have no joy,” said Telemachus, “ in the search of glory ; I feel no passion but grief, at our separation ; and I think that the fatal time is returned, when the Egyptians forced me from your arms, to a distant country, without hope of seeing you again.” Mentor soothed him with words of gentleness and comfort : “ This separation,” said he, “ is very different from that in Egypt ; it is voluntary, it will be short, and it will be rewarded with glory. You must love me, my son, with less tenderness, and more fortitude : you must accustom yourself to my absence, for the time is coming, when we must part for ever ! and you should learn what is right rather from the inspiration of wisdom and virtue, than from the presence of Mentor.”

The goddess, who was concealed under the figure of Mentor, then covered Telemachus with her *Ægis*, and diffused within him the spirit of wisdom and foresight, of intrepid courage and gentle moderation, virtues which so rarely meet. “ Go,” said she, “ wherever you are
“ called

“ called by duty, without considering whether it be
“ dangerous or safe : a prince may avoid danger, with
“ less disgrace, by declining a war, than by keeping
“ aloof in battle. The courage of him who commands
“ others, should never be doubtful ; it is desirable that
“ a nation should preserve its prince, it is still more
“ desirable that the prince should preserve his honour.
“ Remember, that the commander of others, should
“ also be their example, and excite the courage of his
“ army by a display of his own. Fear no danger, then,
“ O Telemachus ! but rather perish in the combat, than
“ bring your valour into question. The sycophants,
“ who would appear most forward in persuading you not
“ to expose yourself to danger, when danger is become
“ necessary, would be the first to whisper that you
“ wanted courage, if you should take their advice. Do
“ not, however, incur danger unnecessarily : courage
“ is a virtue only in proportion as it is directed by
“ prudence ; without prudence, it is a senseless con-
“ tempt of life, a meer brutal ardour. Precipitate
“ courage secures no advantage : he who, in danger,
“ does not possess the perfect recollection of his mind,
“ is rather furious than brave ; and is superior to fear,
“ only as he is incapable of thought : in proportion as
“ he is free from perturbation, he is timid ; and if he
“ does not fly, is in confusion : his mind is not at li-
“ berty to dispense proper orders : nor to seize and im-
“ prove the transient but important opportunities, which
“ arise in battle, of distressing the enemy, and doing
“ service to his country. If he has the ardour of a
“ soldier, he has not the discernment of a commander :
“ neither has he that courage, which is requisite in
“ the private man ; for the private man ought to pre-
“ serve, in the heat of action, such presence of mind, as
“ is necessary to understand and obey the orders of his
“ officer. He that exposes himself rashly, interrupts
“ the order and discipline of the troops, gives an ex-
“ ample of pernicious temerity, and frequently exposes
“ the whole army to irretrievable disadvantages.—

“ Those

“ Those who prefer the gratification of their own idle
“ ambition, to the security of a common cause, deserve
“ rather punishment than reward.

“ Be careful, my dear son, to avoid precipitation even
“ in the pursuit of glory; for glory is to be acquired,
“ only by waiting in patient tranquillity for the mo-
“ ment of advantage. Virtue is more revered, in pro-
“ portion as she appears to be quiet, placid and unaf-
“ suming. As the necessity of exposing yourself to
“ danger increases, so should your expedients, your
“ foresight, and your courage. Remember also to
“ avoid whatever may draw upon you the envy of your
“ associates, and never let the success of another excite
“ envy in you: give praise liberally to whatever shall
“ merit praise: yet never commend a mixed character
“ indiscriminately; display the good with pleasure,
“ hide the bad, and let it not be remembered but with
“ compassion. Never decide in the presence of old com-
“ manders, who have all the experience that you want:
“ hear their opinions with deference, consult them, solicit
“ the assistance of the most skilful, and never be ashamed
“ to attribute your best actions to their counsel.

“ Lastly, never listen to any discourse, which tends
“ to make you jealous or mistrustful of other chiefs.
“ Speak your mind to them with confidence and inge-
“ nuity. If you think their behaviour to you has been
“ exceptionable, open your heart and tell them why
“ you think so: if they are capable of feeling the
“ noble generosity of this conduct, they will be de-
“ lighted with it; and you will find no difficulty, in
“ obtaining from them all the concessions that you can
“ reasonably expect. If their insensibility is so gross,
“ that the rectitude of this behaviour is lost upon
“ them: you will, at least, have gained an experimen-
“ tal knowledge of what may be expected from them;
“ you will order matters so, that you may have no more
“ contest with them during the war; and you will
“ have nothing to reproach yourself with, on their ac-
“ count. But above all, be careful never to drop the least
“ hint

“ hint of your displeasure, before the sycophants who
 “ are ever busy to sow jealousy and division. I will
 “ remain here,” continued Mentor, “ to assist Idome-
 “ neus in taking those measures, which are indispensi-
 “ bly necessary for the good of his people; and for
 “ completing the correction of those faults, which
 “ evil counsellors and flatterers have seduced him to
 “ commit, in the establishment of his new kingdom.”

At this slight censure of Idomeneus, Telemachus
 could not help expressing some surprise at his conduct,
 not without some mixture of contempt. But Mentor
 checked him in a tone of severity: “ Do you wonder,”
 said he, “ that the most estimable men are men still; and,
 “ among the innumerable shares and perplexities which
 “ are inseparable from royalty, discover some traces of
 “ human infirmity? In Idomeneus, the ideas of pomp
 “ and magnificence have been planted and nurtured
 “ from his youth; and where is the philosopher, who,
 “ in his place, would always have been superior to
 “ flattery? He has, indeed, suffered himself to be too
 “ much influenced by those in whom he confided; but
 “ the wisest kings, whatever is their precaution, are
 “ often deceived. A king cannot do every thing him-
 “ self: he must, therefore, have ministers, and in these
 “ ministers he must confide: besides, a king cannot
 “ know those that surround him, so well as they are
 “ known by others; for in his presence they never ap-
 “ pear without a mask; and every artifice that cunning
 “ can devise, is practised to deceive him. Alas! my
 “ dear Telemachus, your own experience will confirm
 “ the truth but too well. We never find either the
 “ virtues or abilities in mankind, that we seek; and
 “ with whatever diligence and penetration we study
 “ their characters, we are every day mistaken in our
 “ conclusions. We can never avail the public of all
 “ the virtues and abilities that we find; for the best
 “ men have their prejudices, their aversions, and their
 “ jealousies; they will seldom give up any opinion,
 “ however singular, or renounce any foible, however
 “ pernicious

“ pernicious. The greater the dominion, the more
 “ numerous must be the ministry; for there will be
 “ more that the prince cannot do himself, and, there-
 “ fore, more that he must do by others: and the grea-
 “ ter the number of those to whom he must delegate
 “ his authority, the more liable he is to be somewhere
 “ mistaken in his choice. He who is a severe censor
 “ of kings to-day, would to-morrow govern much
 “ worse than those whom he condemns; and if he was
 “ intrusted with the same power, would commit the
 “ same faults, and many others much greater. A pri-
 “ vate station, if a man has some degree of natural
 “ eloquence, conceals defects, displays shining talents
 “ to advantage, and makes him appear worthy of all
 “ the posts that he does not fill: but authority brings
 “ a man’s abilities to a severe test, and discovers great,
 “ faults, which the shades of obscurity concealed.
 “ Greatness resembles those glasses, which represent
 “ every object larger than it is: every defect seems to
 “ expand in an elevated situation; where things, in
 “ themselves small, are, in their consequences, great,
 “ and the slightest faults excite vehement opposition.
 “ A prince is an individual, whose conduct the whole
 “ world is perpetually employed to watch, and disposed
 “ to condemn. He is judged with the utmost rigour
 “ by those who can only guess at his situation: who
 “ have not the least sense of the difficulties that attend
 “ it; and who expect, that, to answer their ideas of
 “ perfection, he should be no longer a man. A king,
 “ however, can be no more; his goodness and his wis-
 “ dom are bounded by his nature: he has humours, pas-
 “ sions, and habits, which it is impossible he should al-
 “ ways surmount; he is continually beset by self-in-
 “ terest and cunning; he never finds the assistance that
 “ he seeks; he is perpetually led into mistakes, some-
 “ times by his own passions, and sometimes by those
 “ of his ministers; and can scarce repair one fault,
 “ before he falls into another. Such is the situation
 “ even of those kings who have most wisdom, and most

“ virtue ; and the longest and best reign is too short
 “ and too defective, to correct, at the end, what has
 “ undesignedly been done amiss in the beginning. Such
 “ evils are inseparable from royalty ; and human weak-
 “ ness must sink under such a load. Kings should be
 “ pitied and excused : should not they be pitied, who
 “ are called to the government of an innumerable mul-
 “ titude, whose wants are infinite, and who cannot but
 “ keep every faculty of those who would govern them
 “ well upon the stretch ? Or, to speak freely, are not
 “ men to be pitied, for their necessary subjection to a
 “ mortal like themselves ? A god only can fulfil the
 “ duties of dominion. The prince, however, is not
 “ less to be pitied than the people ; a weak and imper-
 “ fect creature, the governor of a corrupt and deceitful
 “ multitude !”

“ But,” said Telemachus, with some vivacity, “ Ido-
 “ meneus has already lost Crete, the kingdom of his
 “ ancestors, by his indiscretion : and he would have lost
 “ Salentum, which he is founding in its stead, if it had
 “ not been preserved by your wisdom.”

“ I confess,” replied Mentor, “ that Idomeneus has
 “ been guilty of great faults ; but, look through Greece,
 “ and every country upon earth, and see whether among
 “ those that are most improved, you can find one prince,
 “ that is not, in many instances, inexcusable. The
 “ greatest men have, in their natural disposition, and
 “ the constitutional character of their minds, defects
 “ which sometimes mislead them ; and the best men
 “ are those, who have fortitude to acknowledge these
 “ defects, and make conscience of repairing the mis-
 “ chiefs that they produce. Do you imagine, that
 “ Ulysses, the great Ulysses your father, who is con-
 “ sidered as an example by all the sovereigns of Greece,
 “ is without weakness and imperfection ? If he had not
 “ been favoured with the perpetual guidance and pro-
 “ tection of Minerva, how often would he have sunk
 “ under the dangers and difficulties to which the wan-
 “ ton malignity of fortune has exposed him ! How
 “ often

“ often has the goddess restrained and corrected him,
“ that he might walk on, in the path of virtue, till he
“ arrived at glory? And when you shall see him reign,
“ in all the splendour of his excellence in Ithaca, do
“ not expect to find him perfect. He has been the ad-
“ miration of all Greece, of Asia, and of all the islands
“ of the sea, notwithstanding his failings, which among
“ the shining wonders of his character, are forgotten.
“ If you, also, can thus admire him, and by a happy
“ emulation of his wisdom and his virtue, transplant
“ them into your own bosom, you will need no other
“ happiness or honour.

“ Accustom yourself not to expect, from the great-
“ est men, more than human nature can effect: it is
“ common, for the inexperience and presumption of
“ youth to indulge a severity of judgment, which leads
“ them to condemn the characters that they ought to
“ imitate, and produces an hopeless indocility. You
“ ought not only to love, respect, and imitate your fa-
“ ther, notwithstanding his imperfections; but you
“ ought also very highly to esteem Idomeneus, not-
“ withstanding such parts of his character and con-
“ duct as I have shewn to deserve censure. He is na-
“ turally sincere, upright, equitable, kind, and muni-
“ ficent; his courage is perfect; and he spontaneously
“ detects fraud, the moment he perceives it: all his ex-
“ ternal qualifications are great, and suitable to his
“ rank: his ingenuous disposition to acknowledge his
“ errors, his mild and patient endurance of my severe
“ reprehension, his fortitude against himself, to make
“ public reparations for his faults, and thus to place
“ himself above the censure of others; are indubitable
“ testimonies, that he has true greatness of mind.—
“ There are some faults, from which a man or little
“ merit may be preserved, by good fortune, or by good
“ counsel; but it is only by an effort of the most ex-
“ alted virtue, that a king, who has been so long se-
“ duced by flattery, can correct his faults; it is more
“ glorious thus to rise, than never to have fallen.

“ The faults of Idomeneus are such, as almost all kings
 “ have committed; but his reparation is such, as has
 “ been made by none. As for myself, while I reproved,
 “ I admired him; for he permitted my reproof: and
 “ do you admire him also, my dear Telemachus! it is
 “ less for his reputation, than your advantage, that I
 “ give you this counsel.”

By this discourse, Mentor made Telemachus sensible, that he, who judges with severity of others, endangers his own virtue; especially if they are distressed by the perplexities and difficulties of government. “ But it is
 “ now,” said he, “ time to part. Farewel! I will
 “ wait here, my dear Telemachus, for your return. Remember that those who fear the gods, have nothing
 “ to fear from men! You will be exposed to extreme
 “ danger; but remember, that you will never be forsaken by Minerva!”

At this moment, Telemachus became conscious to the presence of the goddess; and he would have known that it was the very voice of Minerva that had inspired him with fortitude, if she had not immediately recalled the image of Mentor to his mind, by addressing him in the character she had assumed: “ Remember,” said she, “ my son, the care which I took, during your infancy, to render you as wise and as brave as your father! do nothing that is unworthy of his example, or of my precepts.”

The sun had already risen, and tinged the summits of the mountains with gold, when the confederate kings departed from Salentum, and returned to their people. The troops that had been encamped round the city, now began to march under their leaders: their pikes rose like a forest on every side; their shields glittered in the sun; and a cloud of dust ascended to the sky. The kings were conducted to the plain by Idomeneus and Mentor, who attended them to a considerable distance from the city. At last they parted, having given and received reciprocal testimonies of sincere friendship. And the allies being now acquainted with the true character

rafter of Idomeneus, which had suffered so much by misrepresentation, had no doubt, but that the peace would be lasting: they had, indeed, formed their judgment of him, not from his natural sentiments, but from the pernicious counsel of flatterers, which he had implicitly taken.

When the army was gone, Idomeneus led Mentor, into every quarter of the city. "Let us see," said Mentor, "how many people you have, as well in the city as the country; let us number the whole; and let us also examine, how many of them are husbandmen. Let us enquire how much corn, wine, oil, and other necessaries, your lands will produce one year with another: we shall then know, whether it will yield a surplus for foreign trade. Let us also see how many vessels you have, and how many sailors to man them, that we may be able to judge of your strength." He then visited the port, and went on board every vessel; he informed himself of the several ports to which they traded, what merchandize they carried out, and what they brought back in return; what was the expence of the voyage; what were the loans of the merchants to each other, and what trading societies were established among them, that he might know whether their articles were equitable, and faithfully observed. He also enquired, what was the risk of the several voyages, and to what losses the trade was exposed, that such restrictions might be made as would prevent the ruin of the merchants, who sometimes, from too eager a desire of gain, undertake what they are not in a condition to accomplish.

He ordered that bankruptcy should be punished with great severity, because it is generally the effect of rashness and indiscretion, if not of fraud: he also formed regulations, by which bankruptcies might easily be prevented: he obliged the merchants to give an account of their debts, their profits, their expences, and their undertakings, to magistrates established for this purpose: he ordered that they should never be permitted

to risk the property of another; nor more than half their own: that they should undertake, by association, what they could not undertake singly: and that the observance of the conditions of such association, should be enforced by severe penalties. He ordered also that trade should be perfectly open and free: and, instead of loading it with imposts, that every merchant, who brought the trade of a new nation to the port of Salentum, should be entitled to a reward.

These regulations brought people in crowds from all parts, and the trade of Salentum was like the flux and reflux of the sea: riches flowed in upon it, with an impetuous abundance, like wave impelling wave: every thing was freely brought in and carried out of the port; every thing that was brought was useful, and every thing that was carried out, left something of greater advantage in its stead. Justice presided over the port, which was the centre of innumerable nations, with inflexible severity; and from the lofty towers, that were at once its ornament and defence, freedom, integrity, and honour, seemed to call together the merchants of the remotest regions of the earth: and these merchants, whether they came from the shores of the east, where the sun rises from the parting wave to begin the day; or from that boundless ocean, where, wearied with his course, he extinguishes his fires; all lived together at Salentum, as in their native country, with security and peace.

Mentor then visited the magazines, warehouses, and manufactories, of the interior part of the city. He prohibited the sale of all foreign commodities, that might introduce luxury or effeminacy: he regulated the dress and the provisions of the inhabitants of every rank; and the furniture, the size, and ornaments of their houses. He also prohibited all ornaments of silver and gold: "I know but one thing," said he to Idomeneus, "that can render your people modest in their expences, the example of their prince: it is necessary, that there should be a certain dignity in your appearance; but
your

“ your authority will be sufficiently marked by the
“ guards, and the great officers of your court, that will
“ always attend you. As to your dress, be content
“ with the finest cloth of a purple colour : let the dress
“ of your principal officers be of cloth equally fine :
“ and let your own be distinguished only by the colour,
“ and a slight embroidery of gold round the edge : dif-
“ ferent colours will serve to distinguish different con-
“ ditions, without either gold or silver, or jewels, and
“ let these conditions be regulated by birth.

“ Put the most ancient and illustrious nobility in the
“ first rank : those who are distinguished by personal
“ merit, and the authority of office, will be content to
“ stand second to those, who have been long in pos-
“ session of hereditary honour. Men who are not no-
“ ble by descent, will readily yield precedence to those
“ that are, if you take care not to encourage a false
“ opinion of themselves, by raising them too suddenly
“ and too high ; and never fail to gratify those with
“ praise, who are modest in prosperity. No distinction
“ so little excites envy, as that which is derived from
“ ancestors by a long descent.

“ To stimulate virtue, and excite an emulation to serve
“ the state, it will be sufficient to reward public merit
“ with honorary distinctions, a crown or a statue, which
“ may be made the foundation of a new nobility, for the
“ children of those to whom they are decreed.

“ The habit of persons of the first rank, may be
“ white, bordered with a fringe of gold ; they may also
“ be distinguished by a gold ring on their finger, and a
“ medal of gold impressed with your image hanging
“ from their neck. Those of the second rank may be
“ dressed in blue, with a silver fringe, and be distinguish-
“ ed by the ring without the medal. The third rank may
“ be dressed in green, and wear the medal without either
“ fringe or ring. The colour of the fourth class, may
“ be a full yellow : the fifth a pale red ; the sixth a
“ mixture of red and white ; and the seventh, a mix-
“ ture of white and yellow. Dresses of these different
“ colours,

“ colours, will sufficiently distinguish the freemen of
“ your state, into seven classes. The habit of slaves
“ should be dark grey: and thus, each will be distin-
“ guished according to his condition, without expence;
“ and every art which can only gratify pride, will be
“ banished from Salentum. All the artificers, which
“ are now employed so much to the disadvantage of
“ their country, will betake themselves to such arts as
“ are useful, which are few, or to commerce, or agricul-
“ ture. No change must ever be suffered to take place,
“ either in the quality of the stuff, or the form of the
“ garment; men are, by nature, formed for serious and
“ important employments; and it is unworthy of them
“ to invent affected novelties in the cloaths that cover
“ them, or suffer the women, whom such employment
“ would less disgrace, to fall into an extravagance con-
“ temptible and pernicious.”

Thus Mentor, like a skilful gardener, who lops from
his fruit trees the useless wood, endeavoured to retrench
the parade that insensibly corrupts the manners, and to
reduce every thing to a frugal and noble simplicity. He
regulated even the provisions, not of the slaves only,
but those of the highest rank: “ What a shame is it,”
said he, “ that men of exalted stations, should place
“ their superiority in eating such food, as effeminates
“ the mind, and subverts the constitution! they ought
“ to value themselves for the regulation of their own
“ desires, for their power of dispensing good to others,
“ and for the reputation which the exercise of private
“ and public virtue will necessarily procure. To the
“ sober and temperate, the simplest food is always plea-
“ sant; and the simplest food only, can produce the
“ most vigorous health, and give at once capacity and
“ disposition for the purest and the highest enjoyments.
“ Your meal should consist of the best food; but it
“ should always be plainly dressed: the art of cookery,
“ is the art of poisoning mankind, by rendering ap-
“ petite still importunate, when the wants of nature are
“ supplied.”

Idomeneus

Idomeneus easily conceived that he had done wrong, in suffering the inhabitants of this new city, to corrupt and effeminate their manners, by violating the sumptuary laws of Minos; but Mentor further convinced him, that the revival of those laws would produce little effect, if the king did not give them force by his example: he, therefore, immediately regulated his own table, where he admitted only plain food, such as he had eaten with other Grecian princes at the siege of Troy, with the finest bread, and a small quantity of the wine of the country, which was generous and well-flavoured. No man dared to murmur at a regulation, which the king imposed upon himself; and the profusion and false delicacy of the table were given up without a struggle.

Mentor suppressed also two kinds of music; the soft and effeminate strains, which dissolve the soul into languishment and desire; and the Bacchanalian airs, that transport it with causeless, tumultuous, and approbrious joy: he allowed only that sacred and solemn harmony, which, in the temples of the gods, kindles devotion, and celebrates heroic virtue. To the temples also he confined the superb ornaments of architecture, columns, pediments, and porticos: he gave models, in a simple but elegant style of building, for houses, that would contain a numerous family, on a moderate extent of ground; so designed, that they should be at once pleasant and convenient; that they should have a healthful aspect, and apartments sufficiently separated from each other; that order and decency might be easily preserved, and that they might be repaired at a small expence. He ordered, that every house above the middling class should have a hall, and a small peristyle, with separate chambers for all the free persons of the family; but he prohibited, under severe penalties, the superfluous number and magnificence of apartments, that ostentation and luxury had introduced. Houses erected upon these models, according to the size of the family, served to embellish one part
of

of the city at a small expence, and gave it a regular appearance; while the other part, which was already finished according to the caprice and vanity of individuals, was, notwithstanding its magnificence, less pleasing and convenient. This city was built in a very short time; because the neighbouring coast of Greece furnished very skilful architects, and a great number of masons repaired thither from Epirus, and other countries, upon the promise, that after they had finished their work, they should be established in the neighbourhood of Salentum, where land should be granted them to clear, and where they would contribute to people the country.

Painting and sculpture were arts which Mentor thought should by no means be proscribed; but he permitted the practice of them to few. He established a school under masters of an exquisite taste, by whom the performances of the pupils were examined: "There should be no mediocrity," says he, "in the arts which are not necessary to life; and consequently, no youth should be permitted to practise them, but such as have a genius to excel: others were designed by nature, for less noble occupations; and may be very usefully employed in supplying the ordinary wants of the community. Sculptors and painters should be employed only to preserve the memory of great men, and great actions: and the representations of whatever has been achieved, by heroic virtue, for the service of the public, should be preserved only in public buildings, or on the monuments of the dead." But whatever was the moderation or frugality of Mentor, he indulged the taste of magnificence in the great buildings, that were intended for public sports, the races of horses and chariots, combats with the cestus, wrestling, and all other exercises which render the body more agile and vigorous.

He suppressed a great number of traders, that sold wrought stuffs of foreign manufacture; embroidery of
an

an excessive price; vases of silver and gold, embossed with various figures in bas-relief; distilled liquors, and perfumes: he ordered also, that the furniture of every house should be plain and substantial, so as not soon to wear out. The people of Salentum, therefore, who used to complain of being poor, began to perceive that they abounded in superfluous riches; but that this superfluity was of a deceitful kind; that they were poor in proportion as they possessed it; and that in proportion as they relinquished it only, they could be rich: "To become truly rich," said they, "is to despise such riches as exhaust the state; and to lessen the number of our wants, by reducing them to the necessities of virtue."

Mentor also took the first opportunity to visit the arsenals and magazines; and examine whether the arms, and other necessities of war, were in a good condition: "To be always ready for war," said he, "is the surest way to avoid it." He found many things wanting, and immediately employed artificers in brass and iron to supply the defects. Furnaces are immediately built; and smoke and flames ascend in cloudy volumes, like those that issue from the subterranean fires of mount *Ætna*: the hammer rings upon the anvil, which groans under the stroke; the neighbouring shore and mountains re-echo to the sound; and a spectator of these preparatives for war, made by a provident sagacity during a profound peace, might have thought himself in that island, where *Vulcan* animates the Cyclops by his example, to forge thunder for the father of the gods.

Mentor then went with *Idomeneus* out of the city, and found a great extent of fertile country, wholly uncultivated; besides considerable tracts that were cultivated but in part, through the negligence or poverty of the husbandmen, or the want of spirit, or the want of hands. "This country," said he to the king, "is ready to enrich its inhabitants, but the inhabitants are not sufficient to cultivate the country; let us, then

“ then remove the superfluous artificers from the city,
“ whose professions serve only to corrupt the manners
“ of the people, and let us employ them in fertilizing
“ those plains and hills. It is a misfortune that these
“ men, having been employed in arts which require a
“ sedentary life, are unused to labour ; but we will try
“ to remedy this evil ; we will divide these uncultivated
“ lands into lots among them, and call in the neigh-
“ bouring people to their assistance, who will gladly
“ undertake the most laborious part of the work, upon
“ condition that they should receive a certain propor-
“ tion of the produce of the lands they clear : they may
“ afterwards be made proprietors of part of it, and be
“ thus incorporated with your people, who are by no
“ means sufficiently numerous : if they prove diligent,
“ and obedient to the laws, they will be good subjects,
“ and increase your power. The artisans, whom you
“ shall transplant from the city to the fields, will bring
“ up their children to the labours of rural life ; and
“ the foreigners, whom you have employed, to assist
“ in building your city, have engaged to clear part of
“ your lands, and become husbandmen : these men, as
“ soon as they have finished the public buildings, you
“ should incorporate with your people ; they will think
“ themselves happy, to pass their lives under a govern-
“ ment, so gentle as that which you have now esta-
“ blished ; and as they are robust and laborious, their
“ example will animate the transplanted artificers, with
“ whom they will be mixed, and, in a short time, your
“ country will abound with a vigorous race, wholly
“ devoted to agriculture.

“ When this is done, be in no pain about the
“ multiplication of your people : they will, in a short
“ time, become innumerable, if you facilitate marriage ;
“ and the most simple way of facilitating marriage,
“ is the most effectual. All men are naturally inclined
“ to marry ; and nothing prevents them from indulging
“ this inclination, but the prospect of difficulty and
“ distress : if you do not load them with taxes, their
“ family

“ family will never become a burden ; the earth is never
 “ ungrateful, but always affords sustenance to those who
 “ diligently cultivate it? it refuses its bounty to those
 “ only who refuse their labour. Husbandmen are always
 “ rich, in proportion to the number of their children,
 “ if their prince does not make them poor ; for their
 “ children afford them some assistance, even from their
 “ infancy ; the youngest can drive the flock to pasture,
 “ those that are farther advanced can look after the
 “ cattle, and those of the third stage, can work with
 “ their father in the field. In the mean time, the girls
 “ assist the mother, who prepares a simple but whole-
 “ some repast for those that are abroad, when they re-
 “ turn home, fatigued with the labour of the day : she
 “ milks her cows and her sheep, and the pails over-
 “ flow with longevity and health ; she brings out her
 “ little stores, her cheeses, and her chesnuts, with fruits
 “ that she has preserved from decay ; she piles up the
 “ social fire, and the family gathers round it ; every
 “ countenance brightens with the smile of innocence
 “ and peace ; and some rural ditty diverts them, till
 “ the night calls them to rest. He that attended the
 “ flock, returns with his pipe ; and when the family is
 “ got together, he sings them some new song, that he
 “ has learnt at the neighbouring village. Those that
 “ have been at work in the fields, come in with their
 “ plough, and the weary oxen that hang down their
 “ heads, and move with a slow and heavy pace, not-
 “ withstanding the goad, which now urges them in
 “ vain. All the sufferings of labour end with the day :
 “ the poppies, which, at the command of the gods, are
 “ scattered over the earth by the hand of sleep, charm
 “ away every care ; sweet enchantment lulls all nature
 “ into peace, and the weary rest, without anticipating
 “ the troubles of to-morrow. Happy, indeed, are
 “ these unambitious, mistrustless, artless people, if the
 “ gods vouchsafe them a king, that disturbs not their
 “ blameless joy ; and of what horrid inhumanity are
 “ they guilty, who, to gratify pride and ambition,

“wrest from them the sweet product of the field, which
“they owe to the liberality of nature, and the sweat of
“their brow. In the faithful lap of nature, there is
“inexhaustible plenty for temperance and labour: if
“none were luxurious and idle, none would be wretched
“and poor.”

“But what shall I do,” said Idomeneus, “if the
“people that I scatter over this fertile country, should
“neglect to cultivate it?” “You must do,” said
Mentor, “just contrary to what is done; rapacious
“and inconsiderate princes think only of taxing those
“who are the most industrious, to improve their lands;
“because, upon these, they suppose a tax will be more
“easily levied; and they spare those, whom idleness has
“made indigent. Reverse this mistaken and injurious
“conduct, which oppresses virtue, rewards vice, and
“encourages a supineness, that is equally fatal to the
“king, and to the state. Let your taxes be heavy
“upon those, who neglect the cultivation of their lands:
“and add, to your taxes, fines, and other penalties if
“it is necessary; punish the negligent and the idle, as
“you would the soldier who should desert his post. On
“the contrary, distinguish those, who, in proportion as
“their families multiply, cultivate their lands with the
“greater diligence, by special privileges and immu-
“nities: every family will then become numerous;
“and every one will be animated to labour, not by the
“desire of gain only, but of honour: the state of
“husbandry being no longer wretched, will no longer
“be contemptible; the plough once more held in ho-
“nour, will be guided by the victorious hands that
“defended the country; and it will not be less
“glorious, to cultivate a paternal inheritance in the
“security of peace, than to draw the sword in its de-
“fence, when it is endangered by war. The whole
“country will bloom around you: the golden ears of
“ripe corn, will again crown the temples of Ceres;
“Bacchus will tread the grapes in rich clusters under
“his feet; and wine, more delicious than nectar, will
“flow

“ flow from the hills like a river: the vallies will re-
 “ sound to the song of the shepherds, who, dispersed
 “ along the banks of a transparent stream, shall join
 “ their voices with the pipe; while their flocks shall
 “ frolic round them, and feast upon the flowery pas-
 “ ture without fear of the wolf.

“ O Idomeneus! will it not make you supremely
 “ happy, to be the source of such prosperity: to stretch
 “ your protection, like the shadow of a rock, over so
 “ many people, who will repose under it in security
 “ and peace? Will you not, in the consciousness of this,
 “ enjoy a noble elation of mind, and calm sense of su-
 “ perior glory; such as can never touch the bosom of
 “ the tyrant, who lives only to desolate the earth, and
 “ who diffuses, not less through his own dominions,
 “ than those which he conquers from others, carnage and
 “ tumult, horror and anguish, consternation, famine and
 “ despair? Happy, indeed, is the prince, whom his own
 “ greatness of soul, and the distinguishing favour of the
 “ gods, shall render thus the delight of his people, and
 “ the example of succeeding ages! The world, instead
 “ of taking up arms to oppose his power, will be found
 “ prostrate at his feet, and suing to be subject to his
 “ dominion.”

“ But,” said Idomeneus, “ when the people shall be
 “ thus blessed with plenty and peace, will not their hap-
 “ piness corrupt their manners; will they not turn
 “ against me, the very strength I have given them?”
 “ There is no reason to fear that,” said Mentor; “ the
 “ sycophants of prodigal princes, have suggested it as
 “ a pretence for oppression; but it may easily be pre-
 “ vented. The laws which we have established with
 “ respect to agriculture will render life laborious; and
 “ the people, notwithstanding their plenty, will abound
 “ only in what is necessary, for we have prohibited the
 “ arts that furnish superfluities: and the plenty even
 “ of necessaries will be restrained within due bounds,
 “ by the facility of marriage, and the multiplication
 “ of families. In proportion as a family becomes nu-

“ merous, their portion of land being still the same
 “ in extent, a more diligent cultivation will become
 “ necessary; and this will require incessant labour.
 “ Luxury and idleness only, render people insolent and
 “ rebellious: they will have bread, indeed, and they
 “ will have bread enough; but they will have nothing
 “ more, except what they can gain, from their own
 “ ground, by the sweat of their brow.

“ That your people may continue in a state of mediocrity, it will be necessary that you should now
 “ limit the extent of ground, that each family is to
 “ possess. We have, you know, divided your people
 “ into seven classes, according to their different conditions; and each family, in each class, must be permitted to possess only such an extent of ground, as is
 “ absolutely necessary to subsist it. This regulation being
 “ inviolably observed, the nobles can never get possession of the lands of the poor: every one will have
 “ land; but so much only, as will make a diligent
 “ cultivation necessary. If, in a long course of years,
 “ the people should be so much increased, that land
 “ cannot be found for them at home; they may be sent
 “ to form colonies abroad; which will be a new advantage to the mother country.

“ I am of opinion, that care should be taken, even
 “ to prevent wine from being too common in your
 “ kingdom: if you find that too many vines are planted,
 “ you should cause them to be grubbed up. Some
 “ of the most dreadful mischiefs that afflict mankind,
 “ proceed from wine; it is the cause of disease, quarrels,
 “ sedition, idleness, aversion to labour, and every species of domestic disorder. Let wine then be considered as a kind of medicine; or as a scarce liquor,
 “ to be used only at the sacrifices of the gods, or in
 “ seasons of public festivity. Do not, however, flatter
 “ yourself, that the regulation can ever take place without the sanction of your own example.

“ The laws of Minos, with respect to the education
 “ of children, must also be inviolably preserved: public
 “ lic

“ lic schools must be established, to teach them the fear
 “ of the gods; the love of their country; a reverence
 “ for the laws; and a preference of honour not only
 “ to pleasure, but to life. Magistrates must be ap-
 “ pointed, to superintend the conduct, not of every fa-
 “ mily only, but every person; you must keep also
 “ your own eye upon them; for you are a king,
 “ only to be the shepherd of your people, and to
 “ watch over your flock night and day. By this
 “ unremitted vigilance, you will prevent many dis-
 “ orders and many crimes; such as you cannot pre-
 “ vent, you must immediately punish with severity;
 “ for, in this case, severity to the individual, is clemency
 “ to the public; it stops those irregularities at their
 “ source, which would deluge the country with misery
 “ and guilt; the taking away of one life, upon a pro-
 “ per occasion, will be the preservation of many; and
 “ will make a prince sufficiently feared, without ge-
 “ neral or frequent severity. It is a detestable maxim,
 “ that the security of the prince depends only upon
 “ the oppression of the people. Should no care be taken
 “ to improve their knowledge or their morals? Instead
 “ of being taught to love him, whom they are taught
 “ to obey; should they be driven by terror to despair;
 “ and reduced to the necessity of either throwing off
 “ the yoke of their tyrant, or perishing under its
 “ weight? Can this be the way to reign with tran-
 “ quillity? Can this be the path that leads to glory?

“ Remember, that the sovereign who is most abso-
 “ lute, is always least powerful: he seizes upon all, and
 “ his grasp is ruin. He is, indeed, the sole proprietor
 “ of whatever his state contains; but, for that reason,
 “ his state contains nothing of value: the fields are un-
 “ cultivated, and almost a desert; the towns lose some
 “ of their few inhabitants every day; and trade every
 “ day declines. The king, who must cease to be a
 “ king when he ceases to have subjects, and who is
 “ great only in virtue and his people, is himself in-
 “ sensibly, losing his character and his power, as the

“ number of his people, from whom alone both are
“ derived, insensibly diminishes; and his dominions
“ are at length exhausted of money and of men: the
“ loss of men, is the greatest, and the most irre-
“ parable that he can sustain. Absolute power de-
“ grades every subject to a slave; the tyrant is flat-
“ tered, even to an appearance of adoration; and
“ every one trembles at the glance of his eye: but,
“ at the least revolt, this enormous power perishes
“ by its own excess. It derived no strength from
“ the love of the people; it wearied and provoked all
“ that it could reach; and rendered every individual
“ of the state, impatient of its continuance. At the
“ first stroke of opposition, the idol is overturned,
“ broken to pieces, and trodden under foot: con-
“ tempt, hatred, fear, resentment, distrust, and every
“ passion of the soul, unite against so hateful a des-
“ potism. The king, who, in his vain prosperity,
“ found no man bold enough to tell him the truth; in
“ his adversity, finds no man kind enough to excuse his
“ faults, or to defend him against his enemies.”

Idomeneus then hastened to distribute his unculti-
vated lands, to people them with useful artificers, and
to carry all the counsels of Mentor into execution; re-
serving, for the builders, such parts as had been allotted
them, which they were not to cultivate, till they had
finished the city.

END OF THE TWELFTH BOOK.

BOOK XIII.

Idomeneus relates to Mentor, his confidence in Proteſilaus, and the artifice of that favourite, in concert with Timocrates, to betray him, and deſtroy Philocles: he confeſſes, that being prejudiced againſt him by theſe confederates, he ſent Timocrates to kill him while he was abroad with the command of a fleet upon a dangerous expedition; that Timocrates having failed in the attempt, Philocles forbore to avenge himſelf, by taking his life, but reſigning the command of the fleet to Polimenes, who had been appointed to ſucceed him in the written orders for his death, he retired to the iſle of Samos; Idomeneus adds, that he at length diſcovered the perfidy of Proteſilaus, but that, even then, he could not ſhake off his influence.

THE mild and equitable government of Idomeneus, ſoon brought the inhabitants of the neighbouring countries, in crowds to Salentum, to be incorporated with his people, and ſhare the felicity of his reign. The fields, which had been long overgrown with thorns and brambles, now promiſed a rich harveſt, and fruits that were unknown before; the earth opens her boſom to the plough-ſhare, and gets ready her treaſures to reward the huſbandman; every eye ſparkles with hope; innumerable flocks whiten, alike, the vallies and the hills; the mountains reſound with the lowing of cattle, which, in large herds, ſhare the paſture with the ſheep; and the paſture thus manured, becomes more fertile, in proportion to the number that it feeds. Theſe flocks and herds were procured by the contrivance of Mentor, who adviſed Idomeneus to exchange, for them, with the Peucetes, a neighbouring people, ſuch ſuperfluities, as were prohibited by the new regulations at Salentum.

At the ſame time, the city and the adjacent villages were filled with the youth of both ſexes, who
had

had long languished in indigence, and did not dare to marry for fear of increasing their distress. When they perceived that Idomeneus had adopted sentiments of humanity, and was become the father of his people, they feared no longer the want of food, nor any other scourge with which heaven chastises the earth. Nothing was heard but shouts of joy, and the songs of shepherds and husbandmen, at the celebration of their marriages: Pan seemed himself to be among them; and Fauns and Satyrs to mix with nymphs in the dance, which the rural pipe prompted in the chequered shade. Tranquillity was every where heightened into joy; but the joy was no where perverted into riot; it served only as a relaxation from labour; and that labour rendered it, at once, more poignant and more pure.

The old men were astonished to see, what they had never dared to hope through the whole course of a long life, and burst into tears with excess of tenderness, and raising their tremulous hands to heaven, they cried out, "O mighty Jupiter! bless the prince that resembles thee; and is himself the greatest blessing thou couldst bestow upon us. He is born for the benefit of mankind: return to him the benefits that we receive from him. The children of these marriages, and their descendants to the last generation, will be indebted to him for their existence, and he will be truly the father of his people!" The young couples that were married, expressed their joy, by singing the praises of him from whom it was derived: his name was continually in their lips, and his image in their hearts: they thought themselves happy, if they could see him; and they feared his death, as the greatest evil that could befall them.

And now Idomeneus confessed to Mentor, that he had never felt any pleasure equal to that of diffusing happiness and exciting affection. "It is a pleasure," said he, "of which I had no idea. I thought the greatness of a prince consisted in his being the object of fear; and
 " that

“ that the rest of mankind were made only for him.
“ What I had heard of kings that were the love and the
“ delight of their people, I despised as a fable; but I
“ now revere as a truth. I will, however, tell you by
“ what means these false notions, the cause of all my
“ misfortunes, were early planted in my heart.

“ Among other persons, whom I loved when I was
“ very young, were Protefilaus and Philocles. Pro-
“ tesilaus was somewhat older than myself, and was
“ my chief favourite: his natural disposition, which
“ was sprightly and enterprizing, exactly corresponded
“ with my own; he entered into all my pleasures,
“ he flattered all my passions, and he endeavoured to
“ render me suspicious of Philocles. Philocles had
“ great reverence of the gods, an elevated mind, and
“ obedient passions: he placed greatness, not in the
“ acquisition of power, but the conquest of himself,
“ and in never stooping to a mean action: he often
“ warned me of my faults with great freedom; and
“ when he did not dare to speak, his silence, and the
“ sorrow that was expressed in his countenance, suf-
“ ficiently convinced me, that I had given cause for
“ reproach.

“ This sincerity, at first, gave me pleasure; and I
“ frequently protested, that I would always listen to
“ the truths he told me, as the best preservative against
“ flattery: he directed me how to walk in the steps of
“ Minos, and give happiness to my people: his wisdom
“ was not, indeed, equal to thine; but I now know,
“ that his counsel was good. By degrees, however,
“ the artifices of Protefilaus, who was jealous and as-
“ piring, succeeded. The frankness and integrity of
“ Philocles disgusted me: he saw himself decline under
“ the ascendancy of Protefilaus, without a struggle:
“ and contented himself with always telling me the
“ truth, whenever I would hear it; for he had my ad-
“ vantage, and not his own interest, in view.

“ Protefilaus insensibly persuaded me, that he was
“ of a morose and haughty temper; that he was a se-
“ vere

" were censor of my conduct, from a spirit of discon-
 " tent; that he asked me no favour, only because he
 " disdained to be under obligation, and aspired to the
 " character of a man superior to any honours that
 " could be conferred by his prince. He added, that
 " this youth, who spoke so freely of my faults to my-
 " self, spoke of them also with the same freedom to
 " others; that he insinuated, I was little worthy of
 " esteem; and that, by thus rendering me cheaper in
 " the eyes of the people, and by the artful parade of
 " an austere virtue, he intended to open himself a way
 " to the throne. At first I could not believe, that
 " Philocles intended to deprive me of my crown: there
 " is, in true virtue, something open and ingenuous,
 " which no art can counterfeit, and which, if at-
 " tended to, can never be mistaken. But the steady-
 " nels with which Philocles opposed my follies, began
 " to weary me: and the flattering compliance of Protefi-
 " laus, and his indefatigable industry to procure me
 " new pleasures, made me still more impatient of his
 " rival's austerity,

" In the mean time, Protefilaus, perceiving that I
 " did not believe all he had told me of Philocles; and
 " his pride disdaining the suspicion, which his false-
 " hood had deserved; resolved to say nothing more to
 " me about him, but to remove my doubts, by stronger
 " evidence than speculation and argument: he, there-
 " fore, advised me, to give him the command of some
 " vessels that were fitted out against a fleet of Carpa-
 " thians, and supported his advice with great subti-
 " lity:" " You know" says he, " that my commenda-
 " tions of Philocles cannot be suspected for partiality; he
 " is certainly brave, and has a genius for war; he is more
 " fit for this service, than any other person you can
 " send; and I prefer the advancement of your interest,
 " to the gratification of my own resentment."

" This instance of generous integrity in a man, to
 " whom I had intrusted the most important affairs, de-
 " lighted me; I embraced him in a transport of joy,
 " and

“ and thought myself superlatively happy to have placed
 “ my confidence in a man, who appeared to be at once
 “ superior to passion and to interest. But, alas! how
 “ much are princes to be pitied; This man knew me
 “ better than I knew myself; he knew that kings are
 “ generally mistrustful and indolent: mistrustful
 “ by perpetually experiencing the artifices of the de-
 “ signing and corrupt; and indolent, by the pleasures
 “ that solicit them, and an habit of leaving all busi-
 “ ness to others, without taking the trouble so much
 “ as to think for themselves: he knew, therefore, that
 “ it would not be difficult to render me jealous of a
 “ man, who could not fail to perform great actions;
 “ especially, when he was not present to detect the
 “ fallacy.

“ Philocles foresaw, at his departure, what would
 “ happen: Remember,” says he, “ that I can now no
 “ longer defend myself; that you will be accessible only
 “ to my enemy; and that while I am serving you at
 “ the risk of my life, I am likely to obtain no other
 “ recompence than your indignation.” “ You are mis-
 “ taken,” said I: “ Protefilaus does not speak of you, as
 “ you speak of him; he commends, he esteems you, and
 “ thinks you worthy of the most important trust; if he
 “ should speak against you, he would forfeit my confi-
 “ dence: go, therefore, upon your expedition without
 “ fear; and think only how to conduct it with ad-
 “ vantage.” He departed, and left me in uncommon
 perplexity.

“ I confess that I saw, very clearly, the necessity
 “ of consulting many understandings; and that nothing
 “ could more injure my reputation, or my interest, than
 “ an implicit resignation to the counsels of an individual.
 “ I knew, that the prudent advice of Philocles had
 “ preserved me from many dangerous errors, which the
 “ haughtiness of Protefilaus would have led me into:
 “ I was conscious, that, in the mind of Philocles, there
 “ was a fund of probity and wisdom, that I did not
 “ find in Protefilaus; but I had suffered Protefilaus
 “ to

“ to assume a kind of dictatorial manner, which
 “ at length I found myself scarce able to resist. I
 “ grew weary of consulting two men, who could never
 “ agree; and chose rather to hazard something in the
 “ administration of my affairs, than continue the trou-
 “ ble of examining opposite opinions, and judging for
 “ myself which was the best. It is true, I did not
 “ dare to assign the motives of so shameful a choice,
 “ even to myself; but these motives still continued their
 “ secret influence in my heart, and directed all my
 “ actions.

“ Philocles surprised the enemy, and having gained
 “ a complete victory, was hastening home to prevent the
 “ ill offices he had reason to fear; but Protefilaus, who
 “ had not had time to effect his purpose, wrote him
 “ word, that it was my pleasure he should improve his
 “ victory, by making a descent upon the island of
 “ Carpathus. He had, indeed, persuaded, me that a
 “ conquest of that island might easily be made; but
 “ he took care, that many things necessary to the en-
 “ terprize should be wanting: he gave Philocles also
 “ such orders as could not fail to embarrass him in the
 “ execution of it. In the mean time, he engaged one
 “ of my domestics, a man of very corrupt manners,
 “ who was much about me, to observe all that passed,
 “ even to the minutest incident, and give him an ac-
 “ count of it; though they appeared seldom to see
 “ each other, and never to agree. This domestic,
 “ whose name was Timocrates, came to me one day,
 “ and told me, as a great secret, that he had discovered
 “ a very dangerous affair.” “ Philocles,” says he,
 “ intends, by the assistance of your forces, to make
 “ himself king of Carpathus. The officers are all in
 “ his interest; and he has gained the private men, partly
 “ by his liberality, but principally by the pernicious
 “ irregularities which he tolerates among them. He
 “ is greatly elated by his victory; and here is a letter,
 “ which he has written to one of his friends, concern-
 “ ing his project, which, after such evidence, it is im-
 “ possible to doubt.”

“ I

“ I read the letter, which appeared to me to be in
 “ the hand-writing of Philocles; but it was a forgery,
 “ concerted and executed between Protefilaus and Ti-
 “ mocrates. This letter threw me into great astonish-
 “ ment; I read it again and again; and when I called
 “ to mind, how many affecting proofs Philocles had
 “ given me of disinterested fidelity, I could not persuade
 “ myself that he was the writer: yet, seeing the cha-
 “ racters to be his, what could I determine?

“ When Timocrates perceived that his artifice had
 “ thus far succeeded, he pushed it farther: “ May I
 “ presume,” said he, hesitating, “ to make one remark
 “ upon this letter? Philocles tells his friend, that he
 “ may speak in confidence to Protefilaus of one thing;
 “ but he expresses that one thing by a cypher. Protefi-
 “ laus is certainly a party in the project of Philocles,
 “ and they have accommodated their differences at your
 “ expence. You know, it was Protefilaus that pressed
 “ you to send Philocles upon the expedition: and, for
 “ some time, he has desisted from speaking against him,
 “ as he has been used to do: he now takes every op-
 “ portunity to excuse and commend him; and they
 “ have frequently met upon very good terms. There
 “ is no doubt, that Protefilaus has concerted measures
 “ with Philocles, to share his conquest between them.
 “ You see, that he urged you to this enterprize, against
 “ all rules of prudence and of policy; and that, to
 “ gratify his ambition, he has endangered the loss of
 “ your fleet: is it possible, that he would have rendered
 “ himself thus subservient to the ambition of Philocles,
 “ if there had been enmity between them? It is mani-
 “ fest, that they are associated in a design to aggrandize
 “ themselves, and perhaps to supplant you in the
 “ throne. I know, that, by thus revealing my suspi-
 “ cions, I expose myself to their resentment, if you
 “ shall still leave your authority in their hands: howe-
 “ ver, since I have done my duty, I am careless of the
 “ event.”

“ The last words of Timocrates, sunk deep into my
 Vol. II D “ mind:

mind: I made no doubt, but that Philocles was a traitor, and I suspected Protefilaus as his friend. In the mean time, Timocrates was continually telling me, that, if I waited till Philocles had made a conquest of Carpathus, it would be too late to frustrate his designs: You must," says he, "secure him, while he is in your power." "But I was struck with such horror at the deep dissimulation of mankind, that I knew not whom to trust: after having discovered Philocles to be a traitor, I knew no man, whose virtue could preclude suspicion. I resolved to cut off Philocles immediately; but I feared Protefilaus; and with respect to him, I was in doubt what to do: I feared equally to find him guilty, and to trust him as innocent.

"Such was the perplexity of my mind, that I could not forbear telling him, I had some suspicions of Philocles: He heard me with an appearance of the greatest surprise: he reminded me of his integrity and moderation, in many instances: he exaggerated his services; and did every thing that could strengthen my suspicions of there being too good an understanding between them. Timocrates, at the same time, was equally diligent on his part, to fix my attention upon every circumstance, that favoured the notion of a confederacy; and was continually urging me to destroy Philocles, while it was in my power. How unhappy a state my dear Mentor, is royalty! and how much are kings the sport of other men, while other men appear to be trembling at their feet!

"I thought it would be a stroke of profound policy, and totally disconcert Protefilaus, to cut off Philocles immediately, by sending Timocrates secretly to the fleet for that purpose. Protefilaus, in the mean time, carried on his dissimulation, with the steadiest perseverance, and most refined subtilty: he deceived me, by appearing to be himself deceived. I sent away Timocrates, who found Philocles greatly embarrassed in making his descent, for which he was
 "wholly

“ wholly unprovided : Protefilaus, foreseeing that his
“ forged letter might fail of its effects, had taken care
“ to have another resource, by making an enterprise
“ difficult which he persuaded me would be easy, and
“ the miscarriage of which, therefore, could not fail
“ of exposing Philocles, who conducted it, to my re-
“ sentment. Philocles, however, sustained himself
“ under all difficulties by his courage, his genius,
“ and his popularity among the troops. There was
“ not a private soldier in the army, who did not see
“ that the project of a descent was rash and impracti-
“ cable ; yet, every one applied to the execution of it,
“ with the same activity and zeal, as if his life and
“ fortune depended upon its success ; and every one
“ was, at all times, ready to hazard his life, under
“ a commander, who was universally revered for his
“ wisdom, and loved for his benevolence.

“ Timocrates had every thing to fear, from an at-
“ tempt upon the life of a general, in the midst of an
“ army, by which he was adored : but the fury of am-
“ bition is always blind ; and he saw neither difficulty,
“ nor danger, in any measure, that could gratify Pro-
“ tefilaus, in concert with whom, he hoped to govern
“ me without control, as soon as Philocles should be
“ dead. Protefilaus could not bear the presence of a
“ man, whose very looks were a silent reproach, and
“ who could at once disappoint all his projects by dis-
“ closing them to me.

“ Timocrates, having corrupted two of Philocles’s
“ officers, who were continually about his person, by
“ promising them a great reward in my name ; sent him
“ word, that he had some private instructions to com-
“ municate to him from me, and that those two officers
“ only must be present. Philocles immediately ad-
“ mitted them to a private room. As soon as they
“ were alone, Timocrates made a stroke at him with
“ a poignard, which entering obliquely, made but a
“ slight wound. Philocles, with the calm fortitude of a
“ man familiar with danger, forced the weapon out of

his hand, and defended himself with it against the assassins, at the same time calling for assistance: some of the people that waited without, immediately forced the door, and disengaged him from his assailants, who, being in great confusion, had made a feeble and irresolute attack. They were immediately secured; and such was the indignation of the soldiers, that they would the next moment have been torn to pieces, if Philocles had not interposed. After the tumult had subsided, he took Timocrates aside, and asked him, without any tokens of resentment, what had prompted him to so horrid an attempt. Timocrates, who was afraid of being instantly put to death, made haste to produce the written order which I had given him, for what he had done; and as every villain is a coward, he thought only of saving his life; and, therefore, without reserve, disclosed the whole treachery of Protefilaus.

Philocles, though he was unmoved at the danger of the project which had been formed against him, was yet terrified at its guilt; he thought himself not a match for the malice of mankind, and therefore determined no longer to struggle with it. He declared to the troops, that Timocrates was innocent; he took care to secure him from their resentment, and he sent him back in safety to Crete. He then gave up the command of the army to Polymenes, whom I had appointed, by a written order, to succeed him; and having exhorted the troops to continue stedfast in the fidelity they owed me, he went on board a small bark in the night, which landed him on the isle of Samos, where he still lives, with great tranquillity, in poverty and solitude. He procures a scanty subsistence, by working as a statuary; and wishes not so much as to hear of men, who are perfidious and unjust; much less of kings, whom he believes to be the most deceived, and the most unhappy of men."

Idomeneus was here interrupted by Mentor: "Was it long," said he, "before you discovered the truth?"

"No,"

“ No,” said Idomeneus; “ but I discovered it by degrees. It was, indeed, not long before Protefilaus and Timocrates quarrelled; for it is with great difficulty, that the wicked can agree; and their dissention at once discovered the depth of the abyss, into which they had thrown me.”

“ Well,” said Mentor, “ and did you not immediately dismiss them both?” “ Alas!” said Idomeneus, “ can you be so ignorant of my weakness, or the perplexity of my situation? When a prince has once delivered up himself, with implicit confidence, to bold and designing men, who have the art of rendering themselves necessary, he must never more hope to be free. Those whom he most despises, he most distinguishes by his favour, and loads with benefits. I abhorred Protefilaus, and yet left him in the possession of all my authority. Strange infatuation! I was pleased to think that I knew him, yet I had not resolution enough to avail myself of that knowledge, and resume the power of which he was unworthy. I found him, indeed, pliant and attentive; very diligent to flatter my passions, and very zealous to advance my interests. I had, besides, some reasons, which enabled me to excuse my weakness to myself: having, unhappily, never chosen persons of integrity to manage my affairs, I doubted whether there was any such thing as integrity in the world. I considered virtue, rather as a phantom than a reality; and thought it ridiculous to get out of the hands of one bad man, with great struggle and commotion, merely to fall into the hands of another, who would be neither less interested, nor more sincere. In the mean time, the fleet commanded by Polymenes, returned to Crete: I thought no more of the conquest of Carpathus; and Protefilaus’s dissimulation was not so deep, but that I could perceive he was greatly mortified, to hear that Philocles was out of danger at Samos.”

“ But,” said Mentor, “ though you still continued

" Protefilaus in his post, did you still trust your affairs
 " implicitly to his management?" " I was," said
 Idomeneus, " too much an enemy to business and ap-
 " plication, to take them out of his hands: the trouble
 " of instructing another, would have broken in upon
 " the plan of life which my indolence had formed, and
 " I had not resolution to attempt it. I chose, rather,
 " to shut my eyes, than to see the artifices that were
 " practised against me; and contented myself with let-
 " ting a few of my favourites know, that I was not ig-
 " norant of his treachery. Thus knowing that I was
 " cheated, I imagined myself to be cheated but to a
 " certain degree. I sometimes made Protefilaus sen-
 " sible, that I was offended at his usurpation; I fre-
 " quently took pleasure in contradicting him, in
 " blaming him publicly for something he had done,
 " and deciding contrary to his opinion: but he knew
 " my supineness and sloth too well, to have any ap-
 " prehensions upon this account; he always returned
 " resolutely to the charge, sometimes with argument
 " and importunity, sometimes with softness and insi-
 " nuation; and, whenever he perceived that I was of-
 " fended, he doubled his assiduity, in furnishing such
 " new amusements as were most likely to sooth and
 " soften me, or to engage me in some affair which he
 " knew would make his assistance necessary, and afford
 " him an opportunity of shewing his zeal for my re-
 " putation.

" This method of flattering my passions, always
 " succeeded, notwithstanding I was upon my guard
 " against it. He knew all my secrets, he relieved me in
 " every perplexity, and he made the people tremble at
 " my name: I could not, therefore, resolve to part with
 " him; and yet, by keeping him in his place, I put it
 " out of the power of honest men to shew me my true
 " interest. No man spoke freely in my council; truth
 " withdrew far from me; and error, the harbinger of
 " the fall of kings, perpetually punished me, for having
 " sacrificed Philocles to the cruel ambition of Protefi-
 " laus.

" laus. Even those who were best affected to my per-
 " son and government, thought themselves not obliged
 " to undeceive me, after so dreadful an example; and
 " I myself, my dear Mentor, even I myself was se-
 " cretly afraid, that truth should burst through the
 " cloud of flattery that surrounded me, and reach me with
 " irresistible radiance; for I should have been troubled
 " at the presence of a guide, which I could not but ap-
 " prove, yet wanted resolution to follow. I should
 " have regretted my vassalage, without struggling to
 " be free; for my own indolence, and the ascendancy
 " which Protefilaus had gained over me, concurred to
 " chill me with the torpor of despair. I was conscious
 " to a shameful situation, which I wished alike to hide,
 " from others and myself. You know that vain pride;
 " and false glory, are hereditary to kings, who can
 " never bear to acknowledge either an error or a fault;
 " to conceal one, they will commit an hundred; and
 " rather than acknowledge they had been once deceived,
 " they will suffer themselves to be deceived for ever.
 " Such is the condition of weak and indolent princes;
 " and such was mine, when I set out for the siege of Troy!
 " I left the sole administration of my government to
 " Protefilaus, and he behaved, during my absence,
 " with great haughtiness and inhumanity. The whole
 " kingdom groaned under his oppression; but no man
 " dared to send information of it to me: they knew,
 " that I dreaded the sight of truth; and that I always
 " gave up, to the cruelty of Protefilaus, those that
 " ventured to speak against him: but the mischief in-
 " creased, in proportion to the fear that concealed it.
 " He afterwards obliged me to dismiss Merion, who
 " followed me to the siege of Troy, and acquired im-
 " mortal honour in the expedition; he grew jealous
 " of him after my return; as he did of every man who
 " was distinguished, either by my favour, or his own vir-
 " tue.

" This ascendancy of Protefilaus, my dear Mentor,
 " was the source of all my misfortunes: the revolt of
 " the

“ the Cretans, was not so much the effect of the death
 “ of my son, as of the vengeance of the gods whom my
 “ follies had provoked, and the hatred of the people
 “ wh ch Protefilaus had drawn upon me. An oppressive
 “ and tyrannical government had totally exhausted the
 “ patience of my subjects, when I imbrued my hands
 “ in the blood of my son; and the horror of that action
 “ only threw off the veil from what had long lain concealed in their hearts.

“ Timocrates went with me to the siege of Troy;
 “ and gave private intelligence to Protefilaus, by letter,
 “ of all that he could discover. I was conscious, that
 “ I was in captivity; but instead of making an effort
 “ to be free, I dismissed the subject from my thoughts
 “ in despair. When the Cretans revolted at my return,
 “ Protefilaus and Timocrates were the first that fled;
 “ and would certainly have abandoned me, if I had
 “ not been obliged to fly almost at the same time. Be
 “ assured, my dear Mentor, that those who are insolent in prosperity, are passive and timid in distress:
 “ the moment they are dispossessed of their authority,
 “ all is consternation and despair; in proportion as they
 “ have been haughty, they become abject; and they
 “ pass, in a moment, from one extreme to the other.”

“ But how comes it,” said Mentor, “ that, notwithstanding you perfectly know the wickedness of these men, I still see them about you? I can account for their following you hither, because they had no prospect of greater advantage; and I can easily conceive, that you might afford them an asylum in this rising city, from a principle of generosity: but, from what motive, can you still deliver yourself up to their management, after such dreadful experience of the mischiefs it must produce?”

“ You are not aware,” said Idomeneus, “ how little experience itself can avail to the indolent, who are equally averse to business and reflection: they are, indeed, dissatisfied with every thing; but, for want of resolution, they reform nothing. An habitual
 “ connexion

“ connexion with these men, which many years had
 “ confirmed, at length bound me to them, by shackles
 “ that I could not break. As soon as I came hither,
 “ they precipitated me into that excessive expence, of
 “ which you have been witness; they have exhausted
 “ the strength of this rising state; they have involved
 “ me in the war, which, without your assistance, must
 “ have destroyed me; and I should soon have expe-
 “ rienced at Salentum, the same misfortunes which ba-
 “ nished me from Crete. But you have at once opened
 “ my eyes, and inspired me with resolution. In your
 “ presence, I am conscious to an influence for which I
 “ cannot account; my weaknesses drop from me, like
 “ mortality from the soul, when she is disinited to the
 “ skies; and I feel myself a new being, in a more ex-
 “alted state.”

Mentor then asked Idomeneus, how Protefilaus had
 behaved, during the change of measures which had
 lately taken place. “ He has behaved,” replied Ido-
 meneus, “ with the most refined subtilty. When you
 “ first arrived, he laboured to alarm my suspicions by
 “ indirect insinuations: he alledged nothing against
 “ you himself; but now one, and then another, were
 “ perpetually coming to tell me, that the two strangers
 “ were much to be feared:” “ One of them,” said
 they, “ is the son of the crafty and designing Ulysses;
 “ the other seems to have deep designs, and to be
 “ of a dark and involved spirit. They have been ac-
 “ customed to wander from one kingdom to another;
 “ and who knows but they may have formed some de-
 “ sign against this? It appears, even by their own ac-
 “ count, that they have been the cause of great troubles,
 “ in the countries through which they have passed;
 “ and we should remember, that this state is still in its
 “ infancy, that it is not firmly established, and that a
 “ slight commotion will overturn it.”

“ Upon this subject, Protefilaus was silent; but he
 “ took great pains to convince me, that the reforma-
 “ tion, which, by your advice, I had begun, was
 “ dangerous

“ dangerous and extravagant. He urged me, by arguments drawn from my particular interest: “ If you place your people,” said he “ in a state of ease and plenty, they will labour no more; they will become insolent, intractable, and factious: weakness and distress only, can render them supple and obedient.” He frequently endeavouring to gain his point, by assuming his former ascendancy over me; but he concealed it under an appearance of zeal for my service: “ By easing your people,” said he, “ you will degrade the regal authority; and this will be an irreparable injury, even to the people themselves: nothing, but keeping them in the lowest subjection, can preserve them from the restlessness of discontent, and the turbulence of faction.” To all this I replied, “ that I could easily keep the people to their duty, by making them love me; by exerting all my authority, without abusing it; by steadily punishing all offenders; by taking care, that children should be properly educated; and by maintaining such discipling among the people as should render life simple, sober, and laborious. What!” said I, “ can no people be kept in subjection but those that are perishing with hunger? Does the art of government exclude kindness, and must the politician be necessarily divested of humanity? how many nations do we see governed with a gentle hand, yet inflexibly loyal to their prince? Faction and revolt are the effects of restlessness and ambition in the great, whose passions have been indulged to excess, and who have been suffered to abuse freedom into licentiousness: of the effminacy, luxury, and idleness, of great numbers of all ranks; of too large a military establishment, which must consist of persons, wholly unacquainted with every occupation that can be useful in a time of peace; and chiefly of the wrongs of an injured people, whom intolerable oppression has at last made desperate. The severity, the pride, and the indolence of princes, which render them incapable of that comprehensive vigilance,

“ which

“ which alone can prevent disorder in the state, are the
“ first causes of tumult and insurrection; and not the se-
“ cure and peaceful repair of the husbandman, upon that
“ bread which he has obtained by the sweat of his brow.

“ When Protefilaus perceived that, in these princi-
“ ples I was inflexible, he totally changed his method,
“ of attack; he began to act upon those very maxims
“ which he had laboured in vain to subvert; he pre-
“ tended to adopt them from conviction, and with a
“ relish; and expressed great obligations to me, for
“ removing his prejudices, and throwing new light
“ upon his mind. He anticipates my very wishes:
“ and in order to relieve the poor, he is the first to re-
“ present their necessities, and to exclaim against un-
“ necessary expence. He is even, as you know, be-
“ come eloquent in your praise; he expresses the greatest
“ confidence in your wisdom and integrity; and neg-
“ lects nothing that he thinks will give you pleasure.
“ His friendship with Timocrates seems to decline;
“ Timocrates is endeavouring to throw off depend-
“ ance; Protefilaus is become jealous of him; and it
“ is partly by their disagreement, that I have discovered
“ their treachery.”

“ You have then,” said Mentor, with a smile,
“ been weak enough to suffer even by detected vil-
“ lains; and to continue subservient to traitors, after
“ you knew their treason.” “ Alas,” said Idomeneus,
“ you do not know the power of artful men, over a
“ weak and indolent prince, who has put the whole
“ management of his affairs into their hands: besides,
“ Protefilaus, as I have just told you, now enters, with
“ great zeal, into all your projects for the general ad-
“ vantage of the state.”

“ I know but too well,” said Mentor, with a look
of some severity, “ that, of those that surround a
“ prince, the wicked prevail over the good. Of this
“ truth you are yourself a dreadful example: you say,
“ that I have opened your eyes to your true interest:
“ yet, you are still so blind, as to trust the administra-
tion

" tion of your government to a wretch, that is not fit
 " to live. It is time you should learn, that a man
 " may perform good actions, and be still wicked ; that
 " men of the worst principles and disposition do good,
 " when it serves their purpose, with the same facility
 " as evil. It is true, that they do evil without re-
 " luctance, because they are withheld neither by senti-
 " ment nor principle ; but it is also true, that they do
 " good without violence to themselves, because the
 " success even of their vices, depends upon appearances
 " of virtue, which they do not possess ; and because
 " they gratify their own depravity, while they are de-
 " ceiving mankind. They are, however, incapable of
 " virtue, though they appear to practise it ; they can
 " only add, to every other vice, that which is more
 " odious than all, hypocrisy. While you continue re-
 " solute and peremptory that good shall be done, Pro-
 " teusilaus will do good to preserve his authority ; but
 " if he perceives the least tendency to relaxation, he
 " will seize, and with all his powers improve the op-
 " portunity, to bewilder you again in perplexity and
 " error ; and resume his natural dissimulation and fe-
 " rocity. Is it possible that you should live with ho-
 " nour or in peace, while you see such a wretch as
 " Proteusilaus for ever at your side ; and remember,
 " that Philocles, the faithful and the wise, still lives in
 " poverty and disgrace at Samos ?

" You acknowledge, O Idomeneus ! that princes are
 " overborne and misled, by bold and designing men
 " that are about them ; but you should not forget,
 " that princes are liable to another misfortune, by no
 " means inferior, a propensity to forget the virtues and
 " the services of those that are absent. Princes being
 " continually surrounded by a multitude, are not so
 " forcibly impressed by any individual : they are struck
 " only with what is present and pleasing : the remem-
 " brance of every thing else is soon obliterated ; vir-
 " tue affects them less than any other object, for vir-
 " tue can seldom please, as it opposes and condemns
 " their

“ their follies. Princes love nothing but pomp and
 “ pleasure; and who, therefore, can wonder, that
 “ princes are not beloved?”

END OF THE THIRTEENTH BOOK.

BOOK XIV.

Mentor prevails upon Idomeneus to banish Protefilaus and Timocrates to the island of Samos, and recal Philocles to his confidence and councils. Hegesippus, who is charged with this order, executes it with joy. He arrives with his prisoners at Samos, where he finds his friend Philocles in great indigence and obscurity, but content: he at first refuses to return, but the gods having signified it to be their pleasure, he embarks with Hegesippus, and arrives at Salentum, where Idomeneus, who now sustains a new character, receives him with great friendship.

AFTER this conversation, Mentor persuaded Idomeneus immediately to dismiss Protefilaus and Timocrates, and recal Philocles. The king would immediately have complied, if there had not been a severity of virtue in Philocles of which he feared the effects.

“ I confess,” said he, “ that though I love and esteem him, I cannot perfectly reconcile myself to his return. I have, even from my infancy, been accustomed to praise, assiduity and compliances, which, in Philocles, I shall not find. Whenever I took any measures that he disapproved, the dejection of his countenance was sufficient to condemn me; and when we were together in private, his behaviour was respectful and decent, indeed, but it was ungracious and austere.”

“ Do you not see,” replied Mentor, “ that to princes, who have been spoiled by flattery, every thing that is sincere and honest, appears to be ungracious, and austere.”

" tere? Such princes are even weak enough to suspect
 " a want of zeal for their service, and respect for their
 " authority, where they do not find a servility that is
 " ready to flatter them in the abuse of their power;
 " they are offended at all freedom of speech, all gene-
 " rosity of sentiment, as pride, censoriousness, and se-
 " dition; and contract a false delicacy, which every
 " thing, short of flattery, disappoints and disgusts. But
 " let us suppose, that Philocles is really ungracious and
 " austere; will not his austerity be preferable to the
 " pernicious flattery of those that are now about you?
 " Where will you find a man without fault? And is
 " not that of speaking truth, in a manner something
 " too rough and free, a fault from which you have less
 " to fear than any other? Is it not, indeed, a fault
 " which your own indiscretion has made necessary to
 " your interest, as that only which can surmount the
 " aversion to truth that flattery has given you? You
 " stand in need of a man who loves only truth and you;
 " who loves you better than you know how to love
 " yourself; who will speak truth notwithstanding your
 " opposition, and force a way for it through all your
 " intrenchments. Such a man, and so necessary is Phi-
 " licles. Remember, that the greatest good fortune a
 " prince can hope is, that one man of such magnani-
 " mous generosity should be born in his reign: in com-
 " parison of such a man, all the treasures of the state
 " are of no value; and a prince can suffer no punish-
 " ment so dreadful, as that of losing him, by becom-
 " ing unworthy of his virtue, and not knowing how to
 " profit by his services. You ought certainly to avail
 " yourself of worthy men, though it is not necessary
 " that you should be blind to their faults; in these
 " never implicitly acquiesce, but endeavour to correct
 " them. Give merit, however, always a favourable
 " hearing; and let the public see, that you at once
 " distinguish and honour it: but, above all things,
 " strive to be no longer what you have been. Princes,
 " whose virtues, like yours, have suffered by the vices
 " of

“ of others, generally content themselves with a speculative disapprobation of corrupt men ; and at the same time employ them in affairs of the utmost consequence, and load them with riches and honour ; on the other hand, they value themselves upon discerning and approving men of virtue, but they reward them only with empty praise, and want magnanimity to assign them employments, to admit them to their friendship, or distinguish them by their favour.”

Idomeneus then confessed, that he was ashamed of having so long delayed to deliver innocence from oppression, and to punish those that had abused his confidence ; and all scruples about recalling Philocles being removed, Mentor had no difficulty in persuading the king, to dismiss his favourite : for when once an opposition to a favourite has so far succeeded, that he is suspected, and becomes troublesome, the prince, feeling himself perplexed and uneasy, thinks only how to get rid of him : all friendship vanishes, and all services are forgotten. The fall of a favourite gives no pain to his master, if, as soon as he is undone, he is removed out of sight.

Idomeneus immediately gave private orders to Hegesippus, one of the principal officers of his household, to seize Protefilaus and Timocrates, and conduct them in safety to the isle of Samos ; to leave them there ; and to bring Philocles back to Salentum. Hegesippus, at the receipt of this order, burst into tears of surprise and joy : “ You will now,” said he to the king, “ make every heart in your dominions glad ; for these men were the cause of all the misfortunes that have befallen you and your people. Good men have now groaned, twenty years, under an oppression so severe, that they scarce dared even to groan : to complain was impossible ; for those who attempted to approach you, otherwise than by the favourites, were sure to be immediately crushed by their power.”

Hegesippus then acquainted the king with innumerable instances of their treachery and inhumanity, of

which he had never heard, because no body dared to accuse them; and told him also, that he had discovered a conspiracy against the life of Mentor. The king was struck with horror at the relation.

Hegesippus, that he might seize Protefilaus without delay, went immediately to his house. It was not so large as the palace; but it was better designed, both for convenience and pleasure: the architecture was in a better taste, and it was decorated with a profusion of expence, which the most cruel oppression had supplied. He was then in a marble saloon that opened to his baths, reclining negligently upon a couch, that was covered with purple embroidered with gold; he appeared to be weary, and even exhausted with his labours; there was a gloom of discontent upon his brow, and his eyes expressed a kind of agitation and ferocity not to be described. The principal persons of the kingdom sat round him upon carpets, watching his looks even to the slightest glance of his eye, and reflecting every expression of his countenance from their own: if he opened his mouth, all was ecstacy and admiration; and, before he had uttered a word, they vied with each other, which should be loudest in the praise of what he had to say. One of them regaled him with an account of the services he had rendered to the king, heightened with the most ridiculous exaggeration: another declared, that his mother had conceived him by Jupiter in the likeness of her husband, and that he was son to the father of the gods. In some verses, that were recited by a poet, he was said to have been instructed by the muses, and to have rivalled Apollo in all the works of imagination and wit; and another poet, still more servile and shameless, celebrated him as the inventor of the polite arts, and the father of a people, among whom he had scattered plenty and happiness, from the horn of Amalthea, with a liberal hand.

Protefilaus heard all this adulation with a cold, negligent and disdainful air, as if he thought his merit was without bounds, and that he honoured those too much
from

from whom he condescended to receive praise. Among other flatterers, there was one who took the liberty to whisper some jest upon the new regulations, that were taking place under the direction of Mentor: the countenance of Protefilaus relaxed into a smile; and immoderate laughter immediately shook the whole company, though the greatest part knew nothing of what had been said. The countenance of Protefilaus became again haughty and severe, and every one immediately shrunk back into timidity and silence: all watched for the happy moment, in which he would turn his eye upon them, and permit them to speak; and each, having some favour to ask, discovered the greatest agitation and perplexity; their supplicatory posture, supplied the want of words; and they seemed to be impressed with the same humility and reverence, as a mother, who petitions the gods at their altar, for the life of an only son; every countenance expressed a tender complacency and admiration; but every heart concealed the most malignant envy, and implacable hatred.

At this moment, Hegesippus entered the saloon: and seizing the sword of Protefilaus, acquainted him, that he had the king's orders to carry him to Samos. At these dreadful words, all the arrogance of the favourite fell from him in a moment, like the fragment of a rock that is broken from the summit: he threw himself at the feet of Hegesippus: he wept, hesitated, faltered, trembled, and embraced the knees of a man, upon whom, an hour before, he would have disdained to turn his eye. At the same time, his flatterers, who saw that his ruin was complete and irreparable, insulted him with a meanness and cruelty worthy of their adulation.

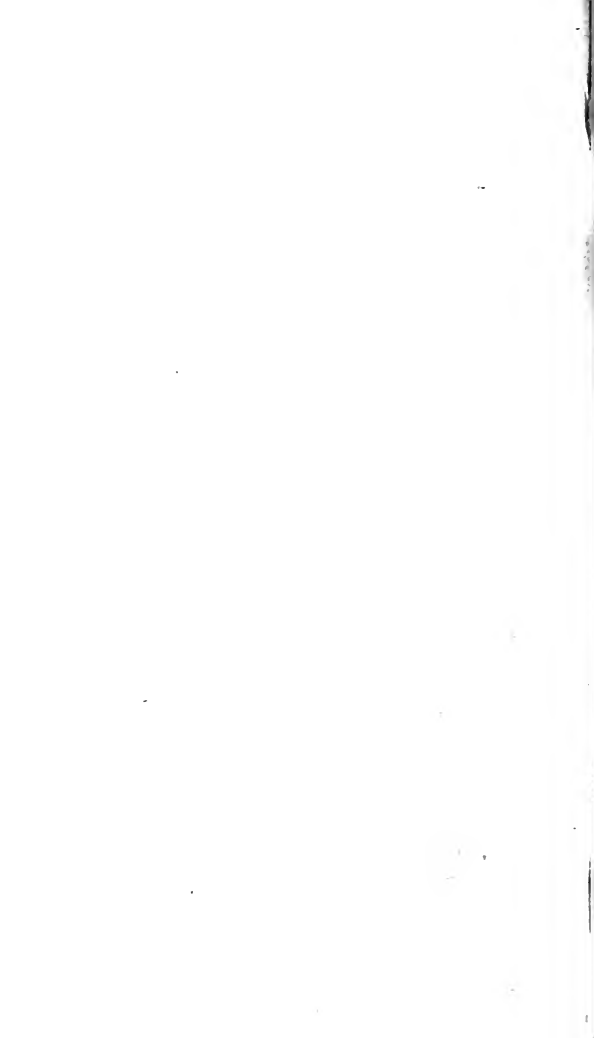
Hegesippus would not allow him time even to take leave of his family, or to secure his private papers, which were all seized, and put into the king's hands. Timocrates was also arrested at the same time, to his inexpressible surprise; for being upon ill terms with Protefilaus, he had not the least apprehension of be-

ing involved in his ruin; and they were both carried on board a vessel, which had been prepared to receive them.

They arrived in safety at Samos, where Hegesippus left his prisoners; and to complete their misfortune, he left them together. Here, with a rancour natural to their circumstances and disposition, they reproached each other with the crimes that had brought on their ruin: here they were condemned to live, without the least hope of returning to Salentum, at a distance from their wives and children, not to mention friends, for a friend they never had: with the country they were wholly unacquainted; and had no means of subsistence, but by their labour: a situation, of which the disadvantages were greatly aggravated by their luxury and splendour, which long habit had made almost as necessary to them, as food and rest. In this condition, like two wild beasts of the forest, they were always ready to tear each other to pieces.

In the mean time, Hegesippus enquired, in what part of the island Philocles was to be found: and he was told that he lived a considerable distance from the city, upon a mountain, in which there was a cave that served him for a habitation. Every one spoke of him with the utmost admiration and esteem: "He has never given offence," said they, "in a single instance, since he has been in the island; every heart is touched at the patience of his labour, and the cheerfulness of his indigence; he possesses nothing, yet is always content. Though he is remote both from the business and the pleasure of the world, without property and without influence; yet he can still find means to oblige merit, and has a thousand contrivances to gratify his neighbours."

Hegesippus immediately repaired to the cave, which he found empty and open; for the poverty of Philocles, and the simplicity of his manners, made it unnecessary for him to shut his door when he went out. A mat of coarse rushes served him for a bed: he rarely kindled a fire,



fire, because his food was generally such as needed no dressing; in summer he lived upon fruits fresh gathered, and upon dates and dried figs in winter, quenching his thirst at a clear spring, that fell in a natural cascade from the rock. His cave contained nothing but his tools; and some books that he had read at certain hours, which he appropriated to that purpose, not to decorate his mind or gratify his curiosity, but that, while he rested from his labour, he might gain instruction, and avoid being idle by learning to be good; and he employed himself in sculpture, not to procure reputation or wealth, but merely to keep his body in exercise, and procure the necessaries of life without contracting obligations.

When Hegesippus entered the cave, he admired the pieces of art that were begun. He observed a Jupiter, in whose countenance there was a serene majesty, by which he was immediately known to be the father of gods and men; he perceived also a Mars, well distinguished by a proud and menacing ferocity; but he was most struck with a Minerva, that was represented as encouraging the arts; the expression of her countenance was at once noble and gracious, her stature was tall, her shape easy, and her attitude so natural, that the spectator was almost persuaded she would move. Hegesippus, having viewed these statues with great pleasure, retired; and as he was coming out of the cave, saw Philocles at a distance, sitting upon the grass, under the shade of a large tree, and reading. He immediately advanced towards him, and Philocles, who perceived him scarce knew what to think: "Is not that Hegesippus," said he, to himself, "with whom I was so long familiar at Crete? But what can have brought him to an island so remote as Samos? Is he not dead, and is not this his shade which has returned from the banks of the Styx to revisit the earth."

While he was thus doubting of what he saw, Hegesippus came so near, that his doubts were at an end. "Is it you then," said he, "embracing him, my dear,

“ dear, my earliest friend ? What accident, or what
“ tempest has thrown you upon this coast ? Have you
“ voluntarily deserted the island of Crete ? or have
“ you been driven from your country, by misfortune
“ like mine ? ”

“ It is not misfortune,” said Hegesippus, “ but the
“ favour of the gods, that has brought me hither.” He
then gave his friend a particular account of the long
tyranny of Proteusilaus, of his intrigues with Timoc-
rates, of the calamities which they had brought up-
on Idomeneus ; of his expulsion from the throne, his
flight to Hesperia, the founding of Salentum, the arrival
of Mentor and Telemachus, the wisdom which Mentor
has diffused into the mind of the king, and the disgrace
of the traitors by whom he had been abused. He added,
that he had brought them in exile to Samos, whither
they had banished Philocles ; and concluded, that he
had orders to bring him back to Salentum, where the
king, who was convinced of his integrity, intended to
intrust him with the administration of his government,
and distinguish him by rewards adequate to his merit.

“ You see that cave,” said Philocles, “ which is
“ more fit for the haunt of wild beasts, than the habi-
“ tation of a man ; and yet in that cave I have enjoyed
“ more tranquillity and repose, than in the gorgeous
“ palaces of Crete. I am no more deceived by man ;
“ for with man, I have no more connection : I neither
“ see, nor hear, nor need him : my own hands, which
“ are now inured to labour, supply me with such sim-
“ ple food as nature has made necessary ; and this slight
“ stuff that you see, sufficing to cover me, I am with-
“ out wants ; and I enjoy a serene, perfect, and de-
“ lightful freedom, of which the wisdom that is con-
“ tained in my books teaches me the proper use. Why
“ then should I again mix with mankind, and again
“ suffer by their jealousy, fraud and caprice ? Envy not,
“ my dear Hegesippus, the good fortune I possess.
“ Proteusilaus has betrayed the king, and would have
“ murdered me ; he is fallen into his own snare, but he
“ has

“ has done me no hurt: he has eventually done me
 “ good, in the highest degree; he has delivered me
 “ from the tumult and slavery of public business; and
 “ to him I am indebted for this sweet solitude, and the
 “ pleasures I enjoy. Return, then, my friend, to your
 “ prince; assist him under the necessary infelicities of
 “ grandeur, and do for him whatever you wish should
 “ be done by me: and since his eyes, which were so
 “ long shut against truth, have been at last opened, by
 “ the wisdom of a person whom you call Mentor, let
 “ him also keep that person about him. As for me,
 “ having once suffered shipwreck, it is by no means
 “ fit that I should forsake the port, in which the tempest
 “ has so fortunately thrown me, and tempt again the
 “ caprice of the winds. Alas! how much are kings
 “ to be pitied! how worthy of compassion are those
 “ that serve them! If they are wicked, what misery do
 “ they diffuse among others! what punishment do they
 “ treasure up for themselves! if they are good, what
 “ difficulties have they to surmount, what snares to
 “ avoid, what evils to suffer! Once more, my dear
 “ Hegesippus, leave me poor, that I may be happy.”

Philocles expressed these sentiments with great vehemence, and Hegesippus looked upon him with astonishment. He had known him in Crete, when he conducted the business of the state; and he was then pale, languishing, and emaciated: the natural ardour of his temper, and his scrupulous regard to rectitude, made a public station fatal to his health. He could not see vice go unpunished without indignation; nor suffer even unavoidable irregularities, without regret: at Crete, therefore, he suffered a perpetual decay; but, at Samos, he was vigorous and lusty; and a new youth, in spite even of years, bloomed upon his countenance. A life of temperance, tranquillity, and exercise, seemed to have restored the constitution which nature had given him. “ You are surprised to see me so altered,” said Philocles, with a smile; “ but I owe this freshness, this perfection of health, to my retirement: my ene-
 “ mies,

"mies, therefore, have given me more than fortune
 "could bestow. Can you wish me to forsake substan-
 "tial, for imaginary good, and incur again the misfor-
 "tunes from which it is now my happiness to be free :
 "You would not, surely, be more cruel than Protefi-
 "laus ; you cannot envy me the good fortune that he
 "has bestowed."

Hegesippus then urged him from every motive that
 he thought likely to touch his sensibility, but without
 effect : " Would the sight of your family and friends,
 " then," said he, " give you no pleasure ; of those who
 " languish for your return, and live but in the hope of
 " once more pressing you to their bosom ? And is it
 " nothing in your estimation, who fear the gods and
 " make conscience of your duty, to render service to
 " your prince ; to assist him in the exercise of virtue,
 " and the diffusion of happiness ? Is it blameless to
 " indulge an unsocial philosophy, to prefer your own
 " interest to that of mankind, and chuse rather to pro-
 " cure ease to yourself, than to give happiness to them ?
 " Besides, if you persist in your resolution not to return,
 " it will be imputed to resentment against the king :
 " and if he intended evil against you, it was only be-
 " cause he was a stranger to your merit. It was not
 " Philocles the faithful, the just, the good, that he
 " would have cut off ; but a man, of whom he had
 " conceived a very different idea. He now knows you ;
 " and it being now impossible he should mistake you
 " for another, his first friendship will revive with new
 " force. He expects you with impatience ; his arms
 " are open to receive you ; he numbers the days, and
 " even the hours, of your delay. Can you then be in-
 " exorable to your king ? Can your heart resist the ten-
 " der sollicitudes of friendship ?"

Philocles, whom the first recollection of Hegesippus
 had melted into tenderness, now resumed a look of dis-
 tance and severity : he remained immoveable as a rock,
 against which the tempest rages in vain, and the roaring
 surge dashes only to be broken ; neither intreaty, nor
 argument,

argument, found any passage to his heart. But the piety of Philocles would not suffer him to indulge his inclination, however supported by his judgment, without consulting the gods; and he discovered, by the flight of birds, by the entrails of victims, and by other presages, that it was their pleasure he should go with Hegesippus: he, therefore, resisted no more, but complied with the request of Hegesippus, and prepared for his departure. He did not, however, quit the solitude, in which he had lived so many years, without regret. "Must I then," said he, "forsake this pleasing cell, where peaceful and obedient slumbers came every night to refresh me, after the labours of the day! where my easy life was a silken thread, which the sisters, notwithstanding my poverty, entwined with gold!" The tears then started to his eyes, and prostrating himself on the earth, he adored the Naiad of the translucent spring that had quenched his thirst, and the nymphs of the mountains that surrounded his retreat. Echo heard his expressions of tenderness and regret; and with a gentle and plaintive voice, repeated them to all the sylvan deities of the place.

Philocles then accompanied Hegesippus to the city, in order to embark. He thought that Protefilaus, overwhelmed with confusion, and burning with resentment, would be glad to avoid him; but he was mistaken: men without virtue, are without shame, and always ready to stoop to any meanness. Philocles modestly concealed himself, for fear the unhappy wretch should see him: for he supposed, that, to see the prosperity of an enemy, which was founded on his ruin, would aggravate his misery: but Protefilaus sought him out with eagerness, and endeavoured to excite his compassion, and engage him to solicit the king for permission to return to Salentum. Philocles, however, was too sincere to give him the least hope that he would comply; and he knew, better than any other, the miseries that his return would produce: but he soothed him with expressions of pity, offered him such consolation as his situation would admit,

mit, and exhorted him to propitiate the gods by purity of manners, and resignation to his sufferings. As he had heard that the king had taken from him all the wealth that he had unjustly acquired, he promised him two things, which he afterwards faithfully performed; to take his wife and children, who remained at Salentum, exposed to all the miseries of poverty, and all the dangers of popular resentment, under his protection; and to send some supplies of money, to alleviate the distress he must suffer in a state of banishment so remote from his country.

The wind being fair, Hegefippus hastened the departure of his friend. Protefilaus saw them embark: his eyes were directed invariably towards the sea; and pursued the vessel, as she made her way through the parting waves: and the wind every moment increased her distance: when his eye could distinguish it no more, its image was still impressed upon his mind: at last, seized with the phrenzy of despair, he rolled himself in the sands, tore his hair, and reproached the gods for the severity of their justice; he at last called upon death, but even death rejected his petition to die, and disdained to deliver him from the misery, from which he wanted courage to deliver himself.

In the mean time, the vessel, favoured by Neptune and the winds, soon arrived at Salentum. When the king was told that it was entering the port, he ran out with Mentor, to meet Philocles, whom he tenderly embraced, and expressed the utmost regret, at having so injuriously authorized an attempt upon his life. This acknowledgment was so far from degrading him in the opinion of his people, that every one considered it as the effort of an exalted mind, which, as it were, triumphed over its own failings, by confessing them with a view to reparation. The public joy at the return of Philocles, the friend of man, and at the wisdom and goodness expressed by the king, was so great, that it overflowed in tears.

Philocles received the caresses of his prince with the
most

most respectful modesty, and was impatient to escape from the acclamations of the people. He followed Idomeneus to the palace, and though Mentor and he had never seen each other before, there was immediately the same confidence between them, as if they had been familiar from their birth ; as if the gods, who have withheld from the wicked the power of distinguishing the good, had imparted to the good, a faculty of immediately distinguishing each other ; those who have a love for virtue, cannot be together without being united by that virtue which they love. Philocles, after a short time, requested the king to dismiss him to some retirement near Salentum, where he might live in the same obscurity that he had enjoyed at Samos. The king granted his request ; but went almost every day, with Mentor, to visit him in his retreat, where they consulted how the laws might best be established, and the government fixed upon a permanent foundation for the advantage of the people.

The two principal objects of their consideration, were the education of children, and the manner of life to be prescribed during peace. As to the children, Mentor said, they belonged less to their parents, than to the state : “ They are the children of the community,” said he, “ and they are, at once, its hope, “ and its strength. It is too late to correct them, “ when habits of vice have been acquired ; and it is “ doing little to exclude them from employments, “ when they are become unworthy of trust. It is al- “ ways better to prevent evil, than to punish it. The “ prince, who is the father of his people, is more par- “ ticularly the father of the youth, who may be confi- “ dered as the flower of the nation ; and it is, in the “ flower, that care should be taken of the fruit : a “ king, therefore, should not disdain to watch over “ the rising generation, nor to appoint others to watch “ with him. Let him enforce, with inflexible con- “ stancy, the laws of Minos, which ordain, that chil- “ dren shall be so educated, as to endure pain without
 Vol. II. F “ impatience,

“ impatience, and expect death without terror: that
“ the contempt of luxury and wealth, shall be honour;
“ and injustice, ingratitude, and voluptuous idleness, in-
“ famy; that children, from their tenderest youth,
“ shall be taught to commemorate the achievements
“ of heroes, the favourites of heaven, who have sacri-
“ ficed private interest to their country, and signalized
“ their courage in battle; by joining in songs to their
“ honour, at once to animate them by examples of
“ heroic virtue, and harmonize their souls by music:
“ that they should learn to be tender to their friends,
“ faithful to their allies, and equitable to all men, their
“ enemies not excepted: above all things, that they
“ should be taught to dread the reproach of conscience,
“ as an evil much greater than torture and death. If
“ these maxims are impressed early upon the heart,
“ with all the power of eloquence, and the charms of
“ music, there will be few, indeed, in whom they will
“ not kindle the love of virtue and of fame.

“ It is,” added Mentor, “ of the utmost import-
“ ance to establish public schools for inuring youth to
“ the most robust exercises, and preserving them from
“ effeminacy and idleness, which render the most li-
“ beral endowments of nature useless.” He advised
the institution of public games and shows, with as
much variety as could be contrived, to rouse the at-
tention, and interest the passions of the people; but,
above all, to render the body supple, vigorous, and ac-
tive: and he thought it proper to excite emulation, by
giving prizes to those that should excel. He wished
also, as the most powerful preservation against a general
depravity of manners, that the people might marry
early; and that parents, without any views of interest,
would leave the young men to the free choice of such
wives, as their inclination naturally led them to prefer.

But while these measures were concerted, to preserve
a blameless simplicity among the rising generation, to
render them laborious and tractable, and, at the same
time, to give them a sense of honour; Philocles, whose
military

military genius made him fond of war, observed to Mentor, that it would signify little to institute public exercises, if the youth were suffered to languish in perpetual peace, without bringing their courage to the test, or acquiring experience in the field: "The nation," says he, "will be insensibly enfeebled: courage will relax into effeminate softness: and a general depravity, the necessary effect of uninterrupted abundance and tranquillity, will render them an easy prey to any warlike nation that shall attack them; and to avoid the miseries of war, they will incur the most deplorable slavery."

"The calamities of war," said Mentor, "are more to be dreaded than you imagine. War never fails to exhaust the state, and endanger its destruction, with whatever success it is carried on. Though it may be commenced with advantage, it can never be finished without danger of the most fatal reverse of fortune: with whatever superiority of strength an engagement is begun, the least mistake, the slightest accident, may turn the scale, and give victory to the enemy. Nor can a nation that should be always victorious prosper; it would destroy itself, by destroying others: the country would be depopulated, the soil untilled, and trade interrupted; and, what is still worse, the best laws would lose their force, and a corruption of manners insensibly take place. Literature will be neglected among the youth; the troops, conscious of their own importance, will indulge themselves in the most pernicious licentiousness with impunity, and the disorder will necessarily spread through all the branches of government. A prince, who, in the acquisition of glory, would sacrifice the lives of half his subjects, and the happiness of the rest, is unworthy of the glory he would acquire; and deserves to lose what he rightfully possesses, for endeavouring unjustly to usurp the possessions of another.

"It is, however, easy to exercise the courage of the people in time of peace. We have already instituted

“ public exercises, and assigned prizes to excite emulation; we have directed that the achievements of the brave shall be celebrated in songs to their honour, which will kindle, in the breasts even of children, a desire of glory, and animate them to the exercise of heroic virtue; we have also taken care, that they shall be inured to sobriety and labour: but this is not all. When any of your allies shall be engaged in war, the flower of your youth, particularly those who appear to have a military genius, and will profit most by experience, should be sent as auxiliaries into the service: you will thus stand high in the estimation of the states with which you are connected: your friendship will be sought, and your displeasure dreaded; and, without being engaged in war in your own country, and at your own expence, you will always have a numerous youth of habitual courage and experimental skill. Though you are at peace yourselves, you should treat, with great honour, those who have distinguished abilities for war: for the best way of keeping war at a distance, is to encourage military knowledge; to honour those who excel in the profession of arms; and to have some of your people always in foreign service, who will know the strength and discipline of the neighbouring states, and the manner of their military operations, to be, at once, superior to the ambition that would court war, and the effeminacy that would fear it. Thus being always prepared for war, when you are driven into it by necessity; you will find, that the necessity of making war will seldom happen.

“ When your allies are about to make war upon each other, you should always interfere as mediator. You will thus acquire a genuine and lasting glory, which sanguinary conquest can never give; you will gain the love and esteem of foreign nations, and become necessary to them all: you will rule other states by the confidence they place in you, as you govern your own by the authority of your station; you will

“ be

“ be the common repository of their secrets, the arbiter
 “ of their differences, and the object of their love :
 “ your fame will then fly to the remotest regions of the
 “ earth : and your name, like incense from the altars of
 “ the gods, shall be wafted from clime to clime, as far
 “ as virtue can be known and loved. If, in possession
 “ of this influence, and this honour, a neighbouring
 “ nation should, contrary to all the rules of justice,
 “ commence hostilities against you, it would find you
 “ disciplined and ready ; and, which is yet more effec-
 “ tual strength, beloved and succoured when you are
 “ in danger : your neighbours will be alarmed for them-
 “ selves, and consider your preservation as essential to
 “ public safety. This will be your security, and in
 “ comparison of which walls and ramparts are no de-
 “ fence ; this is true glory ; the bright reality, which
 “ few kings have distinguished and pursued ; which
 “ few kings have not left unknown behind them, to
 “ follow an illusive phantom, still distant from the
 “ prize, in proportion to their speed !”

When Mentor had done speaking, Philocles fixed
 his eyes upon him with an astonishment that prevented
 reply ; then, looking upon the king, he was delighted
 to perceive, that he drank the wisdom which flowed
 from the lips of the stranger, as the traveller, thirsting
 in the desert, drinks of an unexpected spring.

Thus Minerva, under the figure of Mentor, esta-
 blished the best laws, and the wisest principles of go-
 vernment, at Salentum ; not so much that the kingdom
 of Idomeneus might flourish, as to shew Telemachus,
 at his return, by a striking example, what may be ef-
 fected by a wise government, with respect to the hap-
 piness of the people, and the honour of the prince.

END OF THE FOURTEENTH BOOK.

L. mat.

BOOK XV.

Telemachus, in the camp of the allies, gains the friendship of Philoctetes, who was not at first favourably disposed to him, on his father's account. Philoctetes relates his adventures; and introduces a particular account of the death of Hercules, by the poisoned garment which the centaur Nessus had given to Deianira; he relates how he obtained from that hero his poisoned arrows, without which the city of Troy could not have been taken; how he was punished for betraying his secret, by various sufferings in the island of Lemnos; and how Ulysses employed Neoptolemus to engage him in the expedition against Troy, where he was cured of his wound.

TELEMACHUS, in the mean time, was displaying his courage among the perils of war. As soon as he had quitted Salentum, he applied himself with great diligence to gain the esteem of the old commanders, whose reputation and experience were consummate. Nestor, who had before seen him at Pylos, and who had always loved Ulysses, treated him as if he had been his son; he gave him many lessons of instruction, and illustrated his precepts by examples. He related all the adventures of his youth, and told him the most remarkable achievements which he had seen performed by the heroes of the preceding age; for the memory of Nestor, who had lived to see three generations, contained the history of ancient times, with the same fidelity as an inscription upon marble or brass.

Philoctetes did not at first regard Telemachus with the same kindness: the enmity, which he had so long cherished in his breast against Ulysses, prejudiced him against his son, and he could not see without pain that the gods appeared to interest themselves in his fortunes, and to intend him a glory equal to that of the heroes by whom Troy had been overthrown. But the unaffected modesty of Telemachus at length surmounted his resentment,

ment, and he could not but love that virtue which appeared so amiable and sweet. He frequently took him aside, and talking to him with the most unreserved confidence, "My son," said he, "for I now make no scruple to call you so, I must confess that your father and I have been long enemies to each other. I acknowledge also that my enmity was not softened by mutual danger and mutual success, for it continued unabated after we had laid Troy in ruins; and when I saw you, I found it difficult to love even virtue in the son of Ulysses, I have often reproached myself for this reluctance, which, however, I still felt: but virtue, when it is gentle, placid, ingenuous, and unassuming, must at last compel affection and esteem." Philoctetes, in the course of these conversations, was insensibly led to acquaint Telemachus, with what had given rise to the animosity between him and Ulysses.

"It is necessary," said he, "that I should tell my story from the beginning. I was the inseparable companion of Hercules, the great example of divine virtue, the destroyer of monsters, whose prowess was a blessing to the earth; and, compared with whom, all other heroes are but as reeds to the oak, or sparrows to the eagle. Love, a passion that has produced every species of calamity, was the cause of his misfortunes; and his misfortunes were the cause of mine. To this shameful passion, the virtues of Hercules were opposed in vain; and, after all his conquests, he was himself the sport of Cupid. He never remembered, without a blush of ingenuous shame, his having laid by his dignity, to spin in the chamber of Omphale, like the most abject and effeminate of men: he has frequently deplored this part of his life, as having sullied his virtue, and obscured the glory of his labours; and yet, such is the weakness and inconsistency of man, who thinks himself insufficient, and yet yields without a struggle, the great Hercules was again taken in the snare of love, and sunk again
" into

“ into a captivity, which he had so often remembered
 “ with indignation and contempt. He became ena-
 “ moured of Deianira, and would have been happy if
 “ he had continued constant in his passion for this wo-
 “ man, whom he made his wife; but the youthful
 “ beauty of Iole, to whom the graces had given all
 “ their charms, soon seduced him to a new passion.
 “ Deianira became jealous; and unhappily recollected
 “ the fatal garment, which had been given her by Nes-
 “ sus, the Centaur, when he was dying, as a certain
 “ means of reviving the love of Hercules, if he should
 “ ever neglect her for another. This garment had im-
 “ bibed the blood of the Centaur, to which the arrows
 “ that slew him had communicated its poison: for the
 “ arrows of Hercules were dipped in the blood of the
 “ Lernæan Hydra, which gave them a malignity so
 “ powerful, that the slightest wound they could make
 “ was mortal.

“ As soon as Hercules had put on the garment, he felt
 “ the poison burn even to the marrow in the bone: he
 “ cried out, in his agony, with a voice more than hu-
 “ man; the sound was returned by mount Oeta, the echo
 “ deepened in the vallies, and the sea itself seemed to be
 “ moved. The roar of the most furious bulls when they
 “ fight, was not so dreadful as the cries of Hercules.
 “ Lycas, who brought him the garment from Deianira,
 “ happened unfortunately to approach him: he seized
 “ him in the distraction of his torments, and whirling
 “ him round, as a slinger whirls a stone that he would
 “ dismiss with all his strength, he threw him from the
 “ top of the mountain; and falling into the sea, he was
 “ immediately transformed into a rock, which still retains
 “ the figure of a man, and which still beaten by the surge,
 “ alarms the pilot, while he is yet distant from the shore.

“ After the fate of Lycas, I thought I could trust
 “ Hercules no more; and, therefore, endeavoured to
 “ conceal myself in the caverns of the rock. From this
 “ retreat, I saw him, with one hand, root up the lofty
 “ pines that towered to the sky, and oaks which had re-
 “ pelled

“ pelled the storms of successive generations; and, with
 “ the other, endeavour to tear off the fatal garment which
 “ adhered like another skin, and seemed to be incorpo-
 “ rated with his body: in proportion as he tore it off,
 “ he tore off also the flesh: his blood followed in a tor-
 “ rent, and the earth was impurpled round him. But
 “ his virtue at length surmounted his sense of pain, and
 “ he cried out, “ Thou art witness, O Philoctetes! to
 “ the torments, which the gods inflict upon me, and they
 “ are just: I have offended heaven, and violated the
 “ vows of connubial love: after all my conquests, I
 “ have meanly given up my heart to forbidden beauty;
 “ I perish, and am content to perish, that divine justice
 “ may be satisfied. But alas! my dear friend! whither
 “ art thou fled! Transported by excess of pain, I have,
 “ indeed, destroyed unhappy Lycas, by an act of cruelty
 “ for which I abhor myself: he was a stranger to the
 “ poison that he brought me; he committed no crime,
 “ he deserved no punishment. But could the sacred ties
 “ of friendship be forgotten! could I attempt the life
 “ of Philoctetes! My love for him, can cease only with
 “ my life; into his breast will I breathe my depart-
 “ ing spirit; and to his care, will I confide my ashes.
 “ Where art thou, then, my dear Philoctetes? where
 “ art thou, Philoctetes, the only object of my hope on
 “ earth?”

“ Struck with this tender expostulation, I rushed to-
 “ wards him, and he stretched out his arms to embrace
 “ me: yet, before I reached him, he drew them back,
 “ lest he should kindle in my bosom the fatal fires that
 “ consumed his own. “ Alas!” said he, “ even this
 “ consolation is denied me!” He then turned from me;
 “ and collecting all the trees that he had rooted up, in-
 “ to a funeral pile, upon the summit of the mountain,
 “ he ascended it with a kind of dreadful tranquillity:
 “ he spread under him the skin of the Nemean lion,
 “ which, while he was traversing the earth, from one
 “ extremity to the other, destroying monsters, and suc-
 “ couring distress, he had worn as a mantle; and re-
 “ clining

“ clining upon his club, he commanded me to set
“ fire to the wood. This command, though I trem-
“ bled with horror, I could not refuse to obey; for his
“ misery was so great that life was no longer a bounty
“ of heaven; and I feared, that, in the extremity of
“ his torment, he might do something unworthy of
“ the virtue which had astonished the world.

“ When he perceived that the pile had taken fire;
“ Now,” said he, “ my dear Philoctetes! I know that
“ thy friendship is sincere: for my honour is dearer to
“ thee, than my life; may thy reward be from heaven!
“ I give thee all I can bestow: these arrows, dipped in
“ the blood of the Lernæan Hydra, I valued more than
“ all that I possessed; and they are thine. Thou knowest,
“ that the wounds which they make, are mortal; they
“ rendered me invincible, and so they will render thee;
“ nor will any man dare to lift up his hand against
“ thee. Remember that I die faithful to our friend-
“ ship; and forget not how close I held thee to my
“ heart. If thou art, indeed, touched with my mis-
“ fortunes, there is still one consolation in thy power;
“ promise to acquaint no man with my death, and never
“ to reveal the place where thou shalt hide my ashes.”
“ I promised, in an agony of tenderness and grief;
“ and I consecrated my promise by an oath. A beam
“ of joy sparkled in his eyes; but a sheet of flame im-
“ mediately surrounded him, stifled his voice, and al-
“ most hid him from my sight: I caught, however, a
“ glimpse of him through the flame; and I perceived
“ that his countenance was as serene, as if he had been
“ surrounded with festivity and joy at the banquet of
“ a friend, covered with perfume, and crowned with
“ flowers.

“ The flame quickly consumed his terrestrial and mor-
“ tal parts: of that nature, which he had received from
“ his mother Alcmena, there were no remains; but he
“ preserved, by the decree of Jove, that pure and im-
“ mortal essence, that celestial flame, the true principle
“ of life, which he had received from the father of the
“ gods,

“ gods ; with the gods, therefore, he drank immortality under the golden roofs of Olympus, and they gave him Hebe to wife ; the lovely Hebe, the goddess of Youth, who had filled the bowl of nectar to Jupiter, before that honour was bestowed upon Ganymede.

“ In the mean time, the arrows that had been given me as a pledge of superior prowess and fame, proved an inexhaustible source of misfortune. When the confederate princes of Greece undertook to revenge the wrong done to Menelaus by Paris, who had basely stolen away Helen, and to lay the kingdom of Priam in ruins, they learned from the oracle of Apollo, that, in this enterprise, they would never succeed, if they did not take with them the arrows of Hercules.

“ Your father Ulysses, whose penetration and activity rendered him superior in every council, undertook to persuade me to accompany them to the siege of Troy ; and to take the arrows of Hercules, which he believed to be in my possession, with me. It was now long since Hercules had appeared in the world ; no exploit of the hero was related ; and monsters and robbers began to appear with impunity. The Greeks knew not what opinion to form concerning him ; some affirmed that he was dead ; others, that he was gone to subdue the Scythians under the frozen bear ; but Ulysses maintained that he was dead, and engaged to make me confess it. He came to me while I was still lamenting the loss of my illustrious friend with inconsolable sorrow ; he found it extremely difficult to speak to me, for I avoided the sight of mankind ; I could not think of quitting the desarts of mount Oeta, where I had been witness to the death of Alcides : and was wholly employed in forming his image in my mind, and weeping at the remembrance of his sufferings, which every view of these mournful places renewed. But, upon the lips of your father, there was a sweet and irresistible eloquence : he seemed to take an equal part in my affliction, and when I wept, he wept with me ; he gained upon my heart, by an
“ insen-

“ insensible approach: and he obtained my confidence,
 “ even before I knew it. He interested my tenderness
 “ for the Grecian princes, who had undertaken a just
 “ war, in which, without me, they could not be success-
 “ ful: he could not, however, draw from me the secret
 “ that I had sworn to keep; but, though I did not con-
 “ fess it, he had sufficient evidence that Hercules was
 “ dead, and he pressed me to tell him where I had con-
 “ cealed his ashes.

“ I could not think of perjury, without horror: and
 “ yet, alas! I eluded the vow that I had made to Her-
 “ cules and to heaven. I discovered the place where
 “ I had deposited the remains of the hero, by striking
 “ it with my foot; and the gods have punished me
 “ for the fraud. I then joined the confederates, who
 “ received me with as much joy, as they would have re-
 “ ceived Hercules himself. When we were on shore at
 “ the island of Lemnos, I was willing to show the Greeks
 “ what my arrows would do; and, therefore, prepared
 “ to shoot a deer, which I saw rush into the forest;
 “ but, by some accident, I let the shaft slip out of my
 “ hand, and falling on my foot, it gave me a wound, of
 “ which I still feel the effects. I was immediately
 “ seized with the same pains that had destroyed Her-
 “ cules: and the echoes of the island repeated my com-
 “ plaints day and night. A black and corrupted blood
 “ flowed incessantly from my wound, infected the air,
 “ and filled the camp with an intolerable stench: the
 “ whole army was struck with horror at my condition,
 “ and concluded it to be the just punishment of the gods.
 “ Ulysses, who had engaged me in the expedition,
 “ was the first to abandon me, as I have since learned,
 “ because he preferred victory and the common interest
 “ of Greece, to private friendship, and the punctilios of
 “ decorum. The horror of my wound, the infection that
 “ it spread, and the dreadful cries that it forced from
 “ me, produced such an effect upon the army, that it was
 “ no longer possible to sacrifice in the camp. But when
 “ the Greeks abandoned me by the council of Ulysses,
 “ I

“ I considered his policy, as the most aggravated inhumanity, and the basest breach of faith. I was blinded by prejudice and self-love ; and did not perceive that the wisest men were most against me, and that the gods themselves were become my enemies.

“ I remained, during almost the whole time that Troy was besieged, alone, without succour, without consolation, without hope ; the victim of intolerable anguish, in a desolate island, where I saw no object but the rude productions of uncultivated nature, and heard only the roaring of the surge that was broken against the rocks. In one of the mountains of this desert, I found a cavern ; the summit, which towered to the skies, was divided into a fork ; and, at the bottom, was a spring of clear water. This cavern, my only dwelling, was the retreat of wild beasts, of various kinds, to whose fury I was exposed night and day : I gathered a few leaves into an heap for my bed ; and my whole possessions were a wooden vessel of the rudest workmanship, and a few tattered garments, which I wrapt round my wound to staunch the blood, and used also to clean it. In this place, forsaken of man, and hateful to the gods, I sometimes endeavoured to suspend the sense of my misery, by shooting at the pigeons and other birds that flew round the rock : When I had brought one to the ground, I crawled with great pain and difficulty to take it up, that it might serve me for food ; and thus, my own hands provided me subsistence.

“ The Greeks, indeed, left me some provisions, when they quitted the island ; but these were soon exhausted. I dressed such as I procured, at a fire which I kindled by striking a flint : and this kind of life, rude and forlorn as it was, would not have been unpleasant to me, the ingratitude and perfidy of man having reconciled me to solitude, if it had not been for the pain that I endured from my wound, and the perpetual review of my singular misfortunes. What ! said I to myself, seduce a man from his

“ country, upon pretence that he alone can avenge the
“ cause of Greece : and then leave him in an uninhabited island, while he is asleep ! for I was asleep, when the Greeks deserted me : and you may judge in what an agony of consternation and grief I awoke, and saw their fleet standing from the shore. I looked round me, to find some gleam of comfort ; but all was desolation and despair.

“ This island had neither port nor commerce ; and was not only without inhabitants, but without visitors, except such as came by force. As no man set foot on the shore, but those who were driven thither by tempests, I could hope for society, only by shipwreck ; and I knew, that if distress should force any unfortunate mariners upon the island, they would not dare to take me with them when they left it, lest they should incur the resentment not of the Greeks only, but of the gods. I suffered remorse, and pain, and hunger, ten years ; I languished with a wound that I could not cure ; and hope itself was extinguished in my breast.

“ One day, as I returned from seeking some medicinal herbs for my wound, I was surprised to find, at the entrance of my cave, a young man of a graceful appearance, but a lofty and heroic port. I took him, at the first glance, for Achilles, whom he greatly resembled in his features, aspect, and deportment ; and I was convinced of my mistake, only by his age. I observed that his whole countenance expressed perplexity and compassion : he was touched to see with what pain and difficulty I crawled along ; and his heart melted at my complaints ; which the echoes of the shore returned.

“ I called out, while I was yet at a distance, “ O stranger ; what misfortunes has cast thee upon this island, forsaken of men ? I know thy habit to be Grecian ! an habit, which, in spite of my wrongs, I love. O ! let me hear thy voice ! and once more find, upon thy lips, that language which I learned
“ in

“ in infancy, and which this dreadful solitude has so
 “ long forbidden me to speak. Let not my appearance
 “ alarm you; for the wretch whom you behold, is not
 “ an object of fear, but of pity.” The stranger had
 no sooner answered, “ I am a Greek,” than I cried
 out, “ After such silence without associate, such pain
 “ without consolation, how sweet is the sound! O my
 “ son! what misfortune, what tempest, or rather,
 “ what favourable gale has brought thee hither, to put
 “ an end to my sufferings?” He replied, “ I am of
 “ the Island of Scyros, whither I am about to return;
 “ and it is said, that I am the son of Achilles: I have
 “ now answered your enquiries.” “ So brief a reply left
 “ my curiosity unsatisfied: “ O son of Achilles, said I,
 “ the friend of my heart, who wert fostered by Lyco-
 “ medes with the tenderness of a parent, whence art
 “ thou come, and what has brought thee to this place?”
 “ I come, from the siege of Troy.” “ Thou wast not,
 “ said I, in the first expedition.” “ Wast thou in it
 “ then?” said he. “ I perceive, said I, that thou
 “ knowest neither the name, nor the misfortunes of
 “ Philoctetes. Wretch that I am! persecutors insult
 “ me in my calamity. Greece is a stranger to my suf-
 “ ferings, which every moment increase. The Atrides
 “ have reduced me to this condition: may the gods re-
 “ ward them as they deserve!”

“ I then related the manner in which I had been
 “ abandoned by the Greeks: and, as soon as Neoptole-
 “ mus had heard my complaints, he made me the
 “ confidant of his own.” “ After the death of Achil-
 “ les,” said he,—“ How!” said I, “ is Achilles
 “ dead? Forgive the tears that interrupt you, for I
 “ owe them to the memory of your father.” “ Such
 “ interruption,” replied Neoptolemus, “ is soothing to
 “ my sorrow: what can so much alleviate my loss as the
 “ tears of Philoctetes?”

“ Neoptolemus then resumed his story.” “ After
 “ the death of Achilles,” said he, “ Ulysses and Phe-
 “ nix came to me, and told me that Troy could not be
 Vol. II. G 2 “ taken

“ taken, till I came to the siege. I was easily per-
 “ suaded to go with them ; for my grief for the death
 “ of Achilles, and a desire of inheriting his glory in so
 “ celebrated a war, were inducements that almost made
 “ persuasion unnecessary. When I arrived at Sigeum,
 “ the whole army gathered round me : every one was
 “ ready to swear, that he beheld Achilles ; but, alas !
 “ Achilles was no more. If the presumption of youth
 “ and inexperience, I thought I might hope every thing
 “ from those who were so liberal of praise ; I therefore
 “ demanded my fathers arms of the Atrides ; but their
 “ answer was a cruel disappointment of my expecta-
 “ tions : ” “ You shall have, said they, whatever else
 “ belonged to your father ; but his arms are allotted
 “ to Ulysses.”

“ This threw me into confusion, and tears, and
 “ rage. But Ulysses replied, without emotion, “ You
 “ have not endured, with us, the dangers of a tedious
 “ siege ; you have not merited such arms ; you have
 “ demanded them too proudly, and they shall never be
 “ yours.” “ My right being thus unjustly wrested
 “ from me, I am returning to the isle of Scyros, yet
 “ more incensed against the Atrides than Ulysses : to
 “ all who are their enemies may the gods be friends !
 “ And now, Philoctetes, I have told thee all.”

“ I then asked Neoptolemus, how it happened that
 “ Ajax, the son of Telamon, did not interpose to
 “ prevent so flagitious an injustice ? ” “ Ajax,” said
 he, “ is dead.” “ Is Ajax dead,” said I, “ and
 “ Ulysses alive, and prosperous ? ” I then enquired after
 “ Antilochus, the son of Nestor ; and Patroclus, the fa-
 “ vourite of Achilles : “ They also, said he, are dead.”
 “ Alas,” said I, “ are Antilochus and Patroclus dead ?
 “ How does war, with unrelenting and undistinguishing
 “ destruction, sweep away the righteous, and spare
 “ the wicked ! Ulysses lives ; and so, I doubt not, does
 “ Therites. Such is the ordination of the gods ! and
 “ yet we still honour them with praise.”

“ While I was thus burning with resentment against
 “ your

“ your father, Neoptolemus continued to deceive me:”
 “ I am going,” said he “ with a mournful accent, to
 “ live content in the isle of Scyros ; which, though un-
 “ cultivated and obscure, is yet far from the armies
 “ of Greece, where evil prevails over good. Farewel !
 “ may the gods vouchsafe to restore thy health !” “ O
 “ my son !” said I, “ I conjure thee by the manes of
 “ thy father, by thy mother, and by all that is dear to
 “ thee upon earth, not to leave me alone in this extre-
 “ mity of pain and sorrow : I know I shall be a burthen
 “ to you, but it would disgrace your humanity to
 “ leave me here. Place me in the prow, the stern, or
 “ even the hold of your vessel, wherever I shall least of-
 “ fend you : in the estimation of a noble mind, there is
 “ glory in doing good. Do not abandon me in a de-
 “ sert, where there are no traces of men : take me with
 “ you to Scyros ; or leave me at Eubœa, where I shall
 “ be near to Mount Oeta, to Trachin, and the pleasing
 “ banks of Thessalian Sperchius ; or send me back to
 “ my father ! Alas ! my tears suggest, that my fa-
 “ ther is dead : I sent to him for a vessel, which has
 “ never arrived ; and it is, therefore, certain, either
 “ that he is dead, or that those who promised to ac-
 “ quaint him with my distress have betrayed their trust.
 “ My last hope is in thee, O my son ! Consider the un-
 “ certainty of all sublunary things : the prosperous
 “ should fear to abuse prosperity ; and never fail to suc-
 “ cour the distress which they are liable to feel !”

“ Such, in the intolerable anguish of my mind, was
 “ my address to Neoptolemus, and he promised to take
 “ me with him. My heart then leaped for joy : “ O
 “ happy day !” said I ; “ O amiable Neoptolemus !
 “ worthy to inherit the glory of thy father ! Ye dear
 “ companions, with whom I shall return to the world
 “ of life, suffer me to bid this mournful retreat fare-
 “ wel : see where I have lived, and consider what I
 “ have endured ! My sufferings have been more than
 “ another could sustain ; but I was instructed by neces-
 “ sity, and she teaches what otherwise could not be-

“ lips? Hast thou not compelled this youth, to practise a fraud, which his soul abhors?” “ We come,” replied Ulysses, neither to deceive, nor injure you: we come to deliver you from solitude and misery, to heal your wound, to give you the glory of subverting Troy, and restore you in safety to your native country. It is thyself, and not Ulysses, that is the enemy of Philoctetes.”

“ I answered only by reproaches and insult: “ Since thou hast abandoned me upon this inhospitable coast,” said I, “ why hast thou interrupted such rest as it can give? Go, and secure to thyself the glory of battle, and the delights of peace, enjoy the sweets of prosperity with the Atrides, and leave pain and sorrow to me. Why shouldst thou compel me to go with thee? I am sunk into nothing: I am dead already. Thou wast once of opinion, that I ought to be left here; that my complaints, and the infection of my wound, would interrupt the sacrifices of the gods: and why is not this thy opinion now? Thou author of all my misery! may the gods—But the gods hear me not; they take part with my enemy! O my country! these eyes shall behold thee no more! O ye gods! if there is yet one among you, so just as to compassionate my wrongs, avenge them! punish Ulysses, and I shall believe that I am whole!”

“ While I was thus indulging an impotent rage, your father looked upon me with a calm compassion, which, instead of resenting the intemperate sallies of a wretch distracted by misfortune, makes allowance for his infirmity, and bears with his excess: he stood silent, and unmoved, in the stability of his wisdom, till my passion should be exhausted by its own violence; as the summit of a rock stands unshaken, while it is beaten by the winds, which, at length wearied by their idle fury, are heard no more. He knew that all attempts to reduce the passions to reason, are ineffectual, till their violence is past; when I paused, therefore, and not before, he said,
“ Where

“ Where are now, O Philoctetes! thy reason and thy
“ courage? This is the moment in which they can
“ most avail thee! If thou shalt refuse to follow us,
“ and to concur with the great design which Jupiter
“ has formed for thee, farewell: thou art not worthy to
“ achieve the deliverance of Greece, or the destruction
“ of Troy. Live still an exile in Lemnos: these arms,
“ which I have secured, will obtain a glory for Ulysses,
“ that was designed for thee. Let us depart, Neopto-
“ lemus! argument is lost upon him; and compassion
“ for an individual should not make us give up the
“ common interest of Greece.”

“ This drew me into a new transport of rage; and
“ I was like a lioness, when she is robbed of her young,
“ and makes the woods echo with her roar. “ O
“ cave!” said I, “ thou shalt not henceforth be for-
“ saken; I will enter thee as my grave for ever: re-
“ ceive me, O mansion of sorrow! receive me to famine
“ and despair! O for a sword, that I might die at once!
“ O that the birds of prey would devour me! my ar-
“ rows shall pierce them no more. O inestimable bow,
“ consecrated by the hand of the son of Jove! O Her-
“ cules! if thou art still conscious to what passeth on
“ earth, does not thy breast burn with indignation?
“ This bow is no longer in the possession of thy friend,
“ but in the profane and faithless hands of Ulysses?
“ Come, without fear, ye birds of prey, and ye beasts
“ of the deserts, to your ancient dwelling! there are
“ now no fatal arrows in my hand: wretch that I am!
“ I can wound you no more: come then, and devour
“ me. Or rather, inexorable Jove! let thy thunders
“ crush me to nothing.”

“ Your father, having tried every other art of per-
“ suasion in vain, thought it best to return me my arms;
“ he, therefore, made a sign to Neoptolemus for that
“ purpose, who instantly put the arrows and the bow
“ into my hand.” “ Thou art, indeed,” said I, “ the
“ son of Achilles, and worthy of his blood! but stand
“ aside that I may pierce my enemy to the heart.” I
“ then

“ then drew an arrow against your father, but Neoptolemus held my hand: “ Your anger,” says he, “ distracts you ; you are not conscious of the enormity you would commit.”

“ But Ulysses stood equally unmoved, against danger and reproach ; and his patience and intrepidity struck me with reverence and admiration : I was ashamed of the transport which hurried me to use, for his destruction, the arms that he had restored : my repentment, however, was not yet wholly appeased ; and I was grieved, beyond comfort, to have received weapons from a man whom I could not love. But my attention was now engaged by Neoptolemus : “ Know,” said he, “ that the divine Helenus, the son of Priam, came to us from the city, impelled by the command and inspiration of the gods, and disclosed to us the secrets of futurity.” “ Unhappy Troy,” said he, “ must fall ; but not till he who bears the shafts of Hercules shall come against her. Under the walls of Troy only, he can be cured : the sons of Æsculapius shall give him health.”

“ At this moment I felt my heart divided : I was touched with the ingenuous simplicity of Neoptolemus, and the honesty with which he had restored my bow ; but I could not bear the thought of submitting to Ulysses, and a false shame held me some time in suspense.” “ Will not the world,” said I, “ despise me, if I become, at last, the associate of Ulysses and the Atrides ?”

“ While I stood thus torpid in suspense, I was suddenly roused by a voice that was more than human ; and looking up, I saw Hercules : he descended in a shining cloud, and was surrounded with rays of glory. He was easily distinguished, by his strong features, his robust form, and the graceful simplicity of his gesture ; but, in his present appearance, there was a loftiness and dignity, not equally conspicuous, when he was destroying monsters upon earth.” “ Thou hearest,” said he, “ and thou beholdest Hercules.”

“ cules. I am descended from Olympus, to acquaint
 “ thee with the commands of Jove. Thou knowest
 “ by what labours I acquired immortality ; and if thou
 “ wouldst follow me in the path of glory, the son of
 “ Achilles must be now thy guide. Thy wound shall
 “ be healed ; Paris, who has filled the world with ca-
 “ lamity, shall fall by my arrows from thy hand. When
 “ Troy shall be taken, thou shalt send costly spoils to
 “ Pæas, thy father, upon mount Oeta : and he shall
 “ place them upon my tomb, as a monument of the
 “ victory which my arrows obtained. Thou canst not,
 “ O son of Achilles ! conquer without Philoctetes ; nor
 “ can Philoctetes conquer without thee : go then,
 “ like two lions, who chase their prey together. Thou,
 “ Philoctetes, shall be healed by the skill of Æscula-
 “ pius at Troy. But, above all things, keep alive in
 “ your hearts the love and reverence of the gods : all
 “ other passions and pleasures shall perish with their
 “ objects ; these only are immortal and divine.”

“ At these words I cried out, in a transport of joy,
 “ The night is past ; the dawn breaks upon me ! O
 “ cheering light ! after these years of darkness, art thou
 “ again returned ? I feel thy influence, and I follow thy
 “ guiding ray. I quit these scenes, and stay only
 “ to bid them farewell. Farewel, my grotto ! Ye
 “ nymphs, that haunt these dewy fields, farewell ! I
 “ shall hear the sullen sound of these inexorable waves
 “ no more. Farewel, ye cliffs, where I have shivered
 “ in the tempest, and been drenched in the rain ! Fare-
 “ wel, ye rocks, whose echoes have so often repeated
 “ my complaints ! Farewel, ye sweet fountains, which
 “ my sufferings imbibed to me ! and thou uncultivated
 “ soil, farewell ! I leave you ; but to my departure be
 “ propitious ; since I follow the voice of friendship and
 “ the gods !”

“ We then set sail from the coast, and arrived in the
 “ Grecian army before the walls of Troy. Machaon
 “ and Podalirius, by the sacred science of their father
 “ Æsculapius, healed my wound ; at least, restored me
 “ to

“ to the state you see. I am free from pain, and I
 “ have recovered my strength; but I am still somewhat
 “ lame. I brought Paris to the ground, like a timid
 “ fawn that is pierced by the arrows of the huntsman;
 “ and the towers of Ilium were soon in ashes. All
 “ that followed, you know already. But the remem-
 “ brance of my sufferings, notwithstanding the success
 “ and glory that followed, still left upon my mind an
 “ aversion to Ulysses, which all his virtues could not
 “ surmount: but, loving irresistibly his resemblance in
 “ a son, my enmity to the father insensibly relents.”

END OF THE FIFTEENTH BOOK. *mit*

BOOK XVI.

Telemachus quarrels with Phalanthus about some prisoners to which each of them lays claim: he fights and vanquishes Hippias, who desiring his youth, had seized the prisoners in question for his brother; but being afterwards ashamed of his victory, he laments in secret his rashness and indiscretion, for which he is very desirous to atone. At the same time Adrastus, king of the Daunians, being informed that the Allies were wholly taken up in reconciling Telemachus and Hippias, marches to attack them by surprise. After having seized an hundred of their vessels to transport his own troops to their camp, he first sets it on fire, and then falls upon Phalanthus's quarters; Phalanthus himself is desperately wounded, and his brother Hippias slain.

WHILE Philoctetes was thus relating his adventures, Telemachus stood suspended and immovable: his eyes were fixed upon the hero that spoke; and all the passions which had agitated Hercules, Philoctetes, Ulysses, and Neoptolemus, appeared by turns in his countenance, as they were successively described in the

the series of the narration. Sometimes he interrupted Philoctetes, by a sudden and involuntary exclamation; and sometimes he appeared to be absorbed in thought, like a man who reasons deeply from causes to effects. When Philoctetes described the confusion of Neoptolemus, in his first attempt at dissimulation, the confusion appeared in Telemachus, and he might, in that moment, have been taken for Neoptolemus himself.

The allied army marched in good order against Adrastus, the tyrant of Daunia; a contemner of the gods, and a deceiver of men. Telemachus found it very difficult to behave, without offence, among so many princes, who were jealous of each other: it was necessary that he should give cause of suspicion to none; and that he should conciliate the good-will of all. There was great goodness and sincerity in his disposition, but he was not naturally obliging; and gave himself little trouble to please others; he was not fond of money, yet he knew not how to give it away: and thus, with an elevated mind, and a general disposition to do good, he appeared to be neither kind nor liberal, to be neither sensible of friendship, nor grateful for favours, nor attentive to merit. He indulged his humour, without the least regard to the opinion of others; for his mother Penelope, notwithstanding the care of Mentor, had encouraged a pride of birth and lofty demeanour, which cast a shade over all his good qualities: he considered himself as participating a nature superior to the rest of men, whom, he seemed to think, the gods had placed upon the earth, merely for his pleasure and convenience, to prevent his wishes, and refer all to him as a visible divinity. To serve him, was, in his opinion, a happiness, that sufficiently recompensed the service: nothing that he required, was to be supposed impossible; and, at the least delay, the impetuous ardour of his temper burst into a flame. Those who should have seen him thus, unguarded and unrestrained, would have concluded him incapable of loving any thing but himself, and sensible only to the gra-

tification of his own appetites and vanity: but this indifference for others, and perpetual attention to himself, was merely the effect of the continual agitation that he suffered from the violence of his passions. He had been flattered and humoured, by his mother, from the cradle; and was a striking example of the disadvantages of high birth. Misfortune had not yet abated either his haughtiness or impetuosity; in every state of dereliction and distress, he had still looked round him with disdain; and his pride, like the palm, still rose under every depression.

While he was with Mentor, his faults were scarce visible; and they became insensibly less and less every day. Like a fiery steed, that, in his course, disdains the rock, the precipice, and the torrent, and is obedient only to one commanding voice, and one guiding hand; Telemachus, impelled by a noble ardour, could be restrained only by Mentor. For Mentor could arrest him with a look, in the midst of his career: he knew, he felt, the meaning of his eye, the moment that it glanced upon him; his heart became sensible to virtue, and his countenance softened into serenity and complacence; the rebellious tempest is not more suddenly rebuked into peace, when Neptune lifts his trident, and frowns upon the deep.

When Telemachus was left to himself, all his passions, which had been restrained like the course of a torrent by a mound, burst away with yet greater violence. He could not suffer the arrogance of the Lacedemonians, nor of Phalanthus their commander. This colony, which had founded Tarentum, consisted of young men, who, having been born during the siege of Troy, had received no education; their illegitimate birth, the dissoluteness of their mothers, and the licentiousness in which they had been brought up, gave them an air of savage barbarity: they resembled rather a band of robbers than a Grecian colony.

Phalanthus took every opportunity to shew his contempt of Telemachus: he frequently interrupted him in
their

their public councils, and treated his advice as the crude notions of puerile inexperience; he also frequently made him the subject of his raillery, as a feeble and effeminate youth: he pointed out his slightest failings to the chiefs; and was perpetually busy in fomenting jealousies, and rendering the haughty manner of Telemachus odious to the allies.

Telemachus having one day taken some Daunians prisoners, Phalanthus pretended that they belonged to him, because, as he said, he had defeated the party at the head of his Lacedemonians; and Telemachus, finding them already vanquished and put to flight, had nothing to do, but to give quarters to those that threw down their arms, and lead them to the camp: Telemachus, on the contrary, insisted, that he had prevented Phalanthus from being defeated by the very party, and had turned the scale in his favour. This question was disputed before an assembly of all the princes of the alliance; and Telemachus, being so far provoked as to threaten Phalanthus, they would immediately have fought, if the assembly had not interposed.

Phalanthus had a brother, whose name was Hippias, and who was much celebrated for his courage, strength, and dexterity: "Pollux," said the Tarentines, "could not wield the cestus better: nor could Castor surpass him in the management of a horse." He had almost the stature, and the strength of Hercules; and he was the terror of the whole army, for he was yet more petulant and brutal, than courageous and strong.

Hippias, having remarked the haughtiness with which Telemachus had menaced his brother, went, in great haste, to carry off the prisoners to Tarentum, without waiting for the determination of the assembly; and Telemachus, who was privately informed of it, rushed out after him, burning with rage. He ran eagerly from one part of the camp to the other, like a boar, who being wounded in the chase, turns enraged upon the hunter. His eye looked round for his enemy; and his hand shook the spear which he was impatient

to launch against him. He found him at length; and, at the sight of him, he was transported with new fury.

He was no longer Telemachus, a noble youth, whose mind Minerva, under the form of Mentor, had enriched with wisdom; but an enraged lion, or a lunatic, urged on by desperate frenzy. "Stay," said he to Hippias; "thou basest of mankind! stay; and let us see if thou canst wrest from me the spoils of those whom I have overcome. Thou shalt not carry them to Tarentum. Thou shalt, this moment, descend to the gloomy borders of the Styx!" His spear instantly followed his words; but he threw it with so much fury, that he could take no aim, and it fell wide of Hippias, to the ground. He then drew his sword, of which the guard was gold; and which had been given him by Laertes, when he departed from Ithaca, as a pledge of his affection. Laertes had used it with glory when he himself was young; and it had been stained with the blood of many chiefs of Epirus, during a war, in which Laertes had been victorious.

This sword was scarcely drawn by Telemachus, when Hippias, willing to avail himself of his superior strength, rushed upon him, and endeavoured to force it from his hand: the weapon broke in the contest. They then seized each other, and were in a moment locked together: they appeared like two savage beasts, striving to tear each other in pieces: fire sparkled in their eyes: their bodies are now contracted, and now extended; they now stoop, and now rise; they spring furiously upon each other, and pant with the thirst of blood. Thus they engaged, foot to foot, and hand to hand; and their limbs were so entwined with each other, that they seemed to belong to one body. The advantage, at last, inclined to Hippias; to whom a full maturity of years had given firmness and strength, which, to the tender age of Telemachus, was wanting. His breath now failed him, and his knees trembled: Hippias perceiving his weakness; and, doubling his efforts, the fate of Telemachus would now have been decided, and
he

he would have suffered the punishment due to his passion and temerity, if Minerva, who still watched over him from afar, and suffered him to fall into this extremity of danger only for his instruction, had not determined the victory in his favour.

She did not herself quit the palace of Salentum; but sent Iris, the swift messenger of the gods, who, spreading her light wings to the air, divided the pure and unbounded space above, having behind her a large train of light, which diversified the silver clouds with a thousand dyes. She descended not to the earth, till she came to the sea-shore, where the innumerable army of the allies were encamped. She saw the contest at a distance, and marked the violence and fury of the combatants; she perceived the danger of Telemachus, and trembled with apprehension; she approached in a thin vapour, which she had condensed into a cloud: and, at the moment when Hippias, conscious of his superior strength, believed his victory to be secure, she covered the young charge of Minerva with the shield of the goddess, which, for this purpose, had been confided to her care. Telemachus, who was exhausted and fainting, instantly became sensible of new vigour; and, in proportion as he revived, the strength and courage of Hippias declined; he was conscious to something invisible and divine, which overwhelmed and confounded him. Telemachus now pressed him closer; and assailed him sometimes in one posture, and sometimes in another: he perceived him stagger; and, leaving him not a moment's respite to recover, he at length threw him down, and fell upon him. An oak of mount Ida, which, at last, yields to a thousand strokes, that have made the depths of the forest resound, falls not with a more dreadful noise, than Hippias: the earth groaned beneath him, and all that was around him shook.

But the *Ægis* of Minerva infused into Telemachus wisdom, as well as strength; and at the moment that Hippias fell under him, he was touched with a sense of the fault he had committed, by attacking the brother of

one of the confederate princes whom he had taken arms to assist. He recollected the counsels of Mentor, and they covered him with confusion; he was ashamed of his victory, and conscious that he ought to have been vanquished. In the mean time, Phalanthus, transported with rage, ran to the succour of his brother; and would have pierced Telemachus with the spear that he carried in his hand, if he had not feared to pierce Hippias also, whom Telemachus held under him in the dust. The son of Ulysses might then easily have taken the life of his enemy: but his anger was appeased; and he thought only of atoning for his rashness, by shewing his moderation. Getting up, therefore, from his antagonist, he said, "I am satisfied, O Hippias! with having
 " taught thee not to despise my youth: I give thee
 " life; and I admire thy valour and strength. The
 " gods have protected me: yield therefore, to the power
 " of the gods. Henceforth, let us think only of uniting
 " our strength against the common enemy."

While Telemachus was speaking, Hippias rose from the ground, covered with dust and blood, and burning with shame and indignation. Phalanthus did not dare to take the life of him who had so generously given life to his brother; yet he was confused, and scarce knew what he should do. All the princes of the alliance ran to the place, and carried off Telemachus on one side, and on the other Phalanthus with Hippias, who having lost all his arrogance, kept his eyes fixed upon the ground. The whole army was struck with astonishment, to find that Telemachus, a youth of so tender an age, who had not yet acquired the full strength of a man, had been able to prevail against Hippias; who, in strength and stature, resembled the giants, those children of the earth, who once attempted to dispossess the gods of Olympus.

Telemachus, however, was far from enjoying his victory; and, while the camp was resounding with his praise, he retired to his tent, overwhelmed with the sense of his fault, and wishing to escape from himself. He
 bewailed

bewailed the impetuosity of his temper; and abhorred himself for the injurious extravagancies which his passions hurried him to commit: he was conscious to something of vanity and meanness in his unbounded pride; and he felt that true greatness consists in moderation, justice, modesty, and humanity. He saw his defects; but he did not dare to hope, that, after being so often betrayed into the same faults, he should be ever able to correct them. He was at war with himself; and, in the anguish of the conflict, his complaints were like the roaring of a lion.

Two days he remained alone in his tent, tormented by self reproach, and ashamed to return back to society: “How can I,” said he, “again dare to look Mentor in the face! Am I the son of Ulysses, the wisest and most patient of men: and have I filled the camp of the allies with dissention and disorder? Is it their blood, or that of their enemies, the Daunians, that I ought to spill? I have been rash even to madness, so that I knew not even how to launch a spear; I exposed myself to danger and disgrace, by engaging Hippias with inferior strength; and had reason to expect nothing less than death, with the dishonour of being vanquished. And what if I had thus died? My faults would have perished with me; and the turbulent pride, the thoughtless presumption of Telemachus, would no longer have disgraced the name of Ulysses, or the counsels of Mentor. O that I could but hope never more to do, what now, with unutterable anguish, I repent having done! I should then, indeed, be happy: but alas! before the sun that is now risen shall descend, I shall, with the full consent of my will, repeat the very same faults, that I now regret with shame and horror. O fatal victory! O mortifying praise! at once the memorial of my reproach and folly.”

While he was thus alone and inconsolable, he was visited by Nestor and Philoctetes. Nestor had intended to convince him of his fault; but instantly perceiving his

his distress and contrition, he changed his remonstrances into consolation; and, instead of reproving his misconduct, endeavoured to sooth his despair.

This quarrel retarded the confederates in their expedition; for they could not march against their enemies, till they had reconciled Telemachus to Phalanthus and his brother. They were in continual dread, lest the Tarentines should fall upon the company of young Cretans, who had followed Telemachus to the war. Every thing was thrown into confusion, merely by the folly of Telemachus; and Telemachus, who saw how much mischief he had caused already, and how much more might follow from his indiscretion, gave himself up to remorse and sorrow. The princes were extremely embarrassed: they did not dare to put the army in motion, lest the Tarentines and Cretans should fall upon each other in their march; for it was with great difficulty that they were restrained even in the camp, where a strict watch was kept over them. Nestor and Philoctetes were continually passing, and repassing, between the tents of Telemachus and Phalanthus. Phalanthus was implacable; he had an obdurate ferocity in his nature; and being perpetually stimulated to revenge by Hippias, whose discourse was full of revenge and indignation, he was neither moved by the eloquence of Nestor, nor the authority of Philoctetes: Telemachus was more gentle; but he was overwhelmed with grief, and refused all consolation.

While the princes were in this perplexity, the troops were struck with consternation; and the camp appeared like a house, in which the father of the family, the support of his relations, and the hope of his children, is just dead. In the midst of this distress and disorder, the army was suddenly alarmed by a confused and dreadful noise, the rattling of chariots, the clash of arms, the neighing of horses, and the cries of men; some victorious, and urging the slaughter; some flying and terrified; some wounded and dying. The dust rose, as in a whirlwind; and formed a cloud that obscured the sky, and surrounded

surrounded the camp: in a few moments this dust was mixed with a thick smoke, which polluted the air, and prevented respiration: soon after was heard a hollow noise, like the roaring of mount *Ætna*, when her fires are urged by *Vulcan* and the *Cyclops*, who forge thunder for the father of the gods: every knee trembled, and every countenance was pale.

Adrastus, vigilant and indefatigable, had surprised the allies in their camp. He had concealed his own march; and, perfectly acquainted with theirs, he had, with incredible expedition and labour, marched round a mountain of very difficult access, the passes of which had been secured by the allies. Not dreaming that he would march round it, and knowing that the defiles, by which alone it could be passed, were in their hands; they not only imagined themselves to be in perfect security, but had formed a design to march through these defiles, and fall upon their enemy behind the mountain, when some auxiliaries, which they expected, should come up.

Of this design *Adrastus*, who spared no money to discover the secrets of an enemy, had gained intelligence; for *Nestor* and *Philoctetes*, notwithstanding their wisdom and experience, were not sufficiently careful to conceal their undertakings. *Nestor*, who was in a declining age, took too much pleasure in telling what he thought would procure him applause: *Philoctetes* was naturally less talkative; but he was hasty; and the slightest provocation would betray him into the discovery of what he had determined to conceal; artful people, therefore, soon found the way to unlock his breast, and get possession of whatever it contained: nothing more was necessary than to make him angry; he would then lose all command of himself, express his resentment by menaces, and boast that he had certain means to accomplish his purposes: if this was ever so slightly doubted, he would immediately disclose his project, and give up the dearest secret of his heart. Thus did this great commander resemble a cracked vessel, which, however precious its materials, suffers the liquors that are entrusted with it to drain away.

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Those who had been corrupted by the money of Adrastus, did not fail to take advantage of the weakness both of Nestor and Philoctetes. They flattered Nestor with excessive and perpetual praise; they related the victories he had won, and expatiated upon his foresight, in ecstasies of admiration. On the other side, they were continually laying snares for the impatience of Philoctetes; they talked to him of nothing but difficulties, crosses, dangers, inconveniencies, and irremediable mistakes; and the moment his natural impetuosity was moved, his wisdom forsook him, and he was no longer the same man.

Telemachus, notwithstanding his faults, was much better qualified to keep a secret: he had acquired a habit of secrecy by his misfortunes, and the necessity he had been under of concealing his thoughts from the suitors of Penelope, even in his infancy. He had the art of keeping a secret without falsehood, and even without appearing to have a secret kept, by that reserved and mysterious air, which generally distinguishes close people. A secret did not appear to lay him under the least difficulty or restraint; he seemed to be always unconstrained, easy, and open, as if his heart were upon his lips: he said all that might be said safely, with the utmost freedom and unconcern; but he knew, with the utmost precision, where to stop, and could, without the least appearance or design, avoid whatever glanced, however obliquely, at that which he would conceal. His heart, therefore, was wholly unaccessible, and his best friends knew only what he thought was necessary to enable them to give him advice, except only Mentor, from whom he concealed nothing. In other friends, he placed different degrees of confidence, in proportion as he experienced their fidelity and wisdom.

Telemachus had often observed, that the resolutions of the council were too generally known in the camp; and had complained of it to Nestor and Philoctetes, who did not treat it with the attention it deserved. Old men are too often inflexible, for long habit scarce leaves them the
power

power of choice. The faults of age are hopeless: as the trunk of an old knotty tree, if it is crooked, must be crooked for ever; so men, after a certain age, lose their pliancy, and become fixed in habits, which have grown old with them, and become, as it were, part of their constitution. They are sometimes sensible of these habits; but, at the same time, are also sensible that they cannot be broken, and sigh over the infirmity in vain; youth is the only season, in which human nature can be corrected; and, in youth, the power of correction is without limits.

There was in the allied army, a Dolopian, whose name was Eurymachus, an insinuating sycophant, who paid his court to all the princes, and could accommodate himself to every one's taste and inclination. His invention and diligence were continually upon the stretch, to render himself agreeable. If Eurymachus might be believed, nothing was difficult: if his advice was asked, he guessed immediately what answer would be most pleasing, and gave it. He had a talent at humour, which he indulged, in raillery, against those from whom he had nothing to fear; but to others, he was respectful and complaisant; and had the art of rendering flattery so delicate, that the most modest received it without disgust. He was grave with the sober, and with the jovial he was gay: he could assume all characters, however different, with equal facility; men of sincerity, appear always in their own; and their conduct, being regulated by the unalterable laws of virtue, is steady and uniform; they are, therefore, much less agreeable to princes, than those who assimilate themselves to their predominant passions. Eurymachus had considerable military skill, and was very able in business: he was a soldier of fortune, who having attached himself to Nestor, had entirely gained his confidence; and could, by flattering that vanity and fondness for praise which a little sullied the lustre of his character, draw out of him whatever he wanted to know.

Philoctetes, though he never trusted him, was not less
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in his power ; for, in him, irascibility and impatience produced the same effect, that an ill placed confidence produced in Nestor. Eurymachus had nothing to do, but to contradict him ; for when once he was provoked, all his secrets were discovered. This man had been bribed, with large sums of money, to betray the councils of the allies to Adrastus ; who had, in his army, a certain number of chosen men, who went over to the allies as deserters, and came back, one by one, with intelligence from Eurymachus, as often as he had any thing of importance to communicate : this treachery was practised, without much danger of detection ; for these messengers carried no letters, and therefore, if they happened to be seized, nothing was found upon them, that could render Eurymachus suspected. Every project of the allies, therefore, was constantly defeated by Adrastus ; for an enterprize was scarcely resolved upon in council, before the Daunians made the very dispositions, which alone could prevent its success. Telemachus was indefatigable to discover the cause ; and endeavoured to put Nestor and Philoctetes upon their guard, by alarming their suspicion ; but his care was ineffectual, and their blindness desperate.

It had been resolved, in council, to wait for a considerable reinforcement that was expected ; and a hundred vessels were dispatched secretly by night, to convey these troops from that part of the coast, whither they had been ordered to repair, to the place where the army was encamped, with greater speed and facility ; the ground, over which they would otherwise have been obliged to march, being in some places very difficult to pass. In the mean time, they thought themselves in perfect security, having taken possession of the passes of the neighbouring mountain, which was a part of the Appenine, most difficult of access. The camp was upon the banks of the river Galesus, not far from the sea, in a delightful country, abounding with forage, and whatever else was necessary for the subsistence of the army. Adrastus was on the other side of the mountain, which was thought impossible

impossible for him to pass; but as he knew the allies to be then weak, that a large reinforcement was expected to join them, that vessels were waiting to receive them on board, and that dissention and animosity had been produced in the army by the quarrel between Telemachus and Phalanthus, he undertook to march round without delay. He proceeded with the utmost expedition, advancing, night and day, along the borders of the sea, through ways which had been always thought impassible: thus courage and labour surmount all obstacles; and, to those who can dare and suffer, nothing is impossible; and those, who slumbering in idleness and timidity, dream that every thing is impossible that appears to be difficult, deserve to be surprised and subdued.

Adrastus fell, unexpectedly, upon the hundred vessels of the allies, at break of day. As they were not prepared for defence, and those on board had not the least suspicion of an attack, they were seized without resistance, and served to transport his troops, with the greatest expedition, to the mouth of the Galesus: he then proceeded, without delay, up the river. The advanced guard of the allies on that side, believing that those vessels brought the reinforcement they expected, received them with shouts of joy; and Adrastus and his men got on shore before they discovered the mistake. He fell upon them, when they had no suspicion of danger; and he found the camp open, without order, without chief, and without arms.

The quarter of the camp which he first attacked, was that of the Tarentines commanded by Phalanthus. The Daunians entered so suddenly, and with so much vigour, that the surprise of the Lacedemonians rendered them incapable of resistance; and while they were seeking their arms, with a confusion that made them embarrass and impede each other, Adrastus set fire to the camp. The flames immediately rose from the tents to the sky; and the noise of the fire was like that of a torrent, which rolls over a whole country, bearing down trees of the deepest root, and sweeping away the treasured harvest

with the barn, and flocks and herds with the fold and the stall. The flames were driven by the wind, from tent to tent : and the whole camp had soon the appearance of an ancient forest, which some accidental spark had set on fire.

Phalanthus, though he was nearest to the danger, could apply no remedy. He saw that all his troops must perish in the conflagration, if they did not immediately abandon the camp ; yet he was sensible, that a sudden retreat before a victorious enemy, might produce a final and a fatal disorder. He began, however, to draw up his Lacedemonian youth, before they were half armed : but Adrastus gave him no time to breathe ; a band of expert archers killed many of them on one side : and a company of slingers threw stones as thick as hail on the other. Adrastus himself, sword in hand, at the head of a chosen number of Daunians, pursued the fugitives by the light of the flames, and put all that escaped the fire to the sword. Blood flowed round him in a deluge ; yet he was still insatiable of blood ; his fury exceeded that of lions and tigers, when they tear in pieces the shepherd with the flock. The troops of Phalanthus stood torpid in despair ; death appeared before them like a spectre led by an infernal fury, and their blood froze in their veins ; their limbs would no longer obey their will, and their trembling knees deprived them even of the hope of flight.

Phalanthus, whose faculties were in some degree roused by shame and despair, lifted up his hands and eyes to heaven ; he saw his brother Hippias fall at his feet, under the hand of Adrastus. He was stretched upon the earth, and rolled in the dust : the blood gushed from a deep wound in his side, like a river ; his eyes closed against the light : and his soul, furious and indignant, issued with the torrent of his blood. Phalanthus himself, covered with the vital effusion from his brother's wound, and unable to afford him succour, was instantly surrounded by a crowd of enemies, who pressed him with all their power ; his shield was pierced by a thousand arrows,

rows, and he was wounded in many parts of his body ; his troops fled, and without a possibility of being brought back to the charge : and the gods looked down upon his sufferings without pity.

END OF THE SIXTEENTH BOOK.

BOOK XVII.

Telemachus, having put on his divine armour, runs to the assistance of Phalanthus : he kills Iphicles, the son of Adrastus, repulses the victorious enemy, and would have put an end to the war, if a tempest had not intervened. Telemachus orders the wounded to be carried off, and takes great care of them, particularly of Phalanthus, he performs the solemnities at the funeral of Hippias himself, and having collected his ashes in a golden urn, presents them to his brother.

JUPITER, surrounded by the celestial deities, surveyed the slaughter of the allies from the summit of Olympus : and, looking into futurity, he beheld the chiefs, whose thread of life was that day to be decided by the Fates. Every eye, in the divine assembly, was fixed upon the countenance of Jupiter, to discover his will : but the father of the gods and men thus addressed them, with a voice, in which majesty was tempered with sweetness. “ You see the distress of the allies, and
 “ the triumph of Adrastus ; but the scene is deceitful : the
 “ prosperity and honour of the wicked are short ; the vic-
 “ tory of Adrastus, the impious and perfidious, shall not
 “ be complete. The allies are punished by this misfor-
 “ tune, only that they may correct their faults, and learn
 “ better to conceal their councils : Minerva is preparing
 “ new laurels for Telemachus, whom she delights to
 “ honour.” Jupiter ceased to speak, and the gods continued, in silence, to behold the battle. In

In the mean time, Nestor and Philoctetes received an account, that one part of the camp was already burned, and the wind was spreading the flames to the rest; that the troops were in disorder; and that Phalanthus, with his Lacedemonians, had given way. At this dreadful intelligence they ran to arms, and assembled the leaders and gave orders for the camp to be immediately abandoned, that the men might not perish in the conflagration.

Telemachus, who had been pining with inconsolable dejection, forgot his anguish in a moment, and resumed his arms. His arms were the gift of Minerva, who under the figure of Mentor, pretended to have received them from an excellent artificer of Salentum; but they were, indeed, the work of Vulcan, who, at her request, had forged them in the smoaking caverns of mount *Ætna*.

These arms had a polish like glass, and were effulgent as the rays of the sun. On the cuirass was the representation of Neptune and Pallas disputing, which of them should give name to a rising city. Neptune struck the earth with his trident, and a horse sprung out at the blow: his eyes had the appearance of living fire, and the foam of his mouth sparkled like light; his mane floated in the wind; and his legs, at once nervous and supple, played under him with equal agility and vigour, his motion could not be reduced to any pace; but he seemed to bound along with a swiftness and elasticity that left no trace of his foot, and the spectator could scarce believe but that he heard him neigh. In another compartment, Minerva appeared to be giving the branch of an olive, a tree of her own planting, to the inhabitants of her new city: the branch, with its fruit, represented that plenty and peace which wisdom cannot fail to prefer before the disorders of war, of which the horse was an emblem. This simple and useful gift, decided the contest in favour of the goddess; and Athens, the pride of Greece, was distinguished by her name*. Minerva was represented as assembling round her the liberal arts, under the symbols of little children with wings; they appeared

to

* The Greek name of Minerva is Ἀθήνη, *Athene*.

to fly to her for protection, terrified at the brutal fury of Mars, who marks his way with desolation, as lambs gather round their dam at the sight of a hungry wolf, who has already opened his mouth to devour them. The goddess, with a look of disdain and anger, confounded, by the excellence of her works, the presumptuous folly of Arachne, who vied with her in the labours of the loom: Arachne herself was not to be seen in the piece; her limbs attenuated and disfigured, and her whole form changed into that of a spider. At a little distance, Minerva was again represented as giving counsel to Jupiter, when the giants made war upon heaven, and encouraging the inferior deities in their terror and consternation. She was also represented, with her spear and ægis, upon the borders of Simois and Scamander, leading Ulysses by the hand, animating the flying Greeks with new courage, and sustaining them against the heroes of Troy, and the prowess even of Hector himself. She was last represented, as introducing Ulysses, into the fatal machine, by which, in one night, the whole empire of Priam was subverted.

Another part of the shield represented Ceres in the fruitful plains of Enna, the centre of Sicily. The goddess appeared to be collecting together a scattered multitude, who were seeking subsistence by the chase, or gathering up the wild fruit that fell from the trees. To these ignorant barbarians she seemed to teach the art of meliorating the earth, and deriving sustenance from its fertility. She presented them a plough, and shewed them how oxen were to be yoked: the earth was then seen to part in furrows under the share, and a golden harvest waved upon the plain: the reaper put in his sickle, and was rewarded for all his labour. Steel, which in other places was devoted to works of destruction, was here employed only to produce plenty, and provide for delight. The nymphs of the meadows, crowned with flowers, were dancing on the borders of a river, with a grove not far distant: Pan gave the music of his pipe; and the fauns and satyrs were seen frolicing together,

in a less conspicuous portion of the compartment. Bacchus was also represented crowned with ivy, leaning with one hand on his thyrsis, and holding a branch of a vine, laden with grapes, in the other. The beauty of the god was effeminate, but mingled with something noble, impassioned, and languishing, that cannot be expressed. He appeared upon the shield as he did to the unfortunate Ariadne, when he found her alone, forsaken, and overwhelmed with grief, a stranger upon a foreign shore.

Numbers of people were seen crowding from all parts : old men carrying the first fruits of their labour as an offering to the gods ; young men returning weary with the labour of the day, to their wives, who were come out to meet them, leading their children in their hands, and interrupting their walk with caresses. There were also shepherds, some of whom appeared to be singing, while others danced to the music of the reed. The whole was a representation of peace, plenty, and delight : every thing was smiling and happy : wolves were sporting with sheep, in the pastures ; and the lion and tiger, quitting their ferocity, grazed peaceably with the lamb ; a shepherd, that was still a child, led them, obedient to his crook, in one flock, and imagination recalled the pleasures of the golden age.

Telemachus, having put on this divine armour, took, instead of his own shield, the dreadful ægis of Minerva, which had been sent him by Iris, the speedy messenger of the gods. Iris had, unperceived, taken away his shield ; and had left, in its stead, this ægis, at the sight of which the gods themselves are impressed with dread.

When he was thus armed, he ran out of the camp to avoid the flames ; and called to him all the chiefs of the army ; he called with a voice that restored the courage they had lost, and his eyes sparkled with a brightness that was more than human. His aspect was placid, and his manner easy and composed : he gave orders with the same quiet attention, as that of an old man, who regulates his family, and instructs his children ; but in
action,

action, he was sudden and impetuous; he resembled a torrent, which not only rolls on its own waves with irresistible rapidity, but carries with it the heaviest vessel that floats upon its surface.

Philoctetes and Nestor, the chiefs of the Mandurians, and the leaders of other nations, felt themselves influenced by an irresistible authority: age appeared to be no longer conscious of experience; and every commander seemed to give up implicitly all pretensions to counsel and wisdom: even jealousy, a passion so natural to man, was suspended; every tongue was silent, and every eye was fixed with admiration upon Telemachus: all stand ready to obey him without reflection, as if they had always been under his command. He advanced to an eminence, from which the disposition of the enemy might be discovered; and, at the first glance, he saw, that not a moment was to be lost: that the burning the camp had thrown the Daunians into disorder: and that they might now be surprised in their turn. He, therefore, took a circuit with the utmost expedition, followed by the most experienced commanders, and fell upon them in the rear, when they believed the whole army of the allies to be surrounded by the conflagration.

This unexpected attack threw them into confusion; and they fell under the hands of Telemachus, as leaves fall from the trees in the declining year, when the northern tempest, the harbinger of winter, makes the veterans of the forest groan, and bends the branches to the trunk. Telemachus strewed the earth with the victim of his prowess, and his spear pierced the heart of Iphicles, the youngest son of Adrastus; Iphicles rashly presented himself before him in battle, to preserve the life of his father, whom Telemachus was about to attack by surprise. Telemachus and Iphicles were equal in beauty, vigour, dexterity and courage: they were of the same stature, had the same sweetness of disposition, and were both tenderly beloved by their parents: but Iphicles fell like a flower in the field, which, in the full pride of its beauty, is cut down by the scythe of the mower. Telemachus

chus then overthrew Euphorion, the most celebrated of all the Lydians that came from Etruria; and his sword at last pierced the breast of Cleomenes, who had just plighted his faith in marriage, and had promised rich spoils to the wife whom he was destined to see no more.

Adrastus beheld the fall of his son and of his captains, and saw his victory wrested from him when he thought it secure, in a transport of rage, which shook him like the hand of death. Phalanthus, almost prostrate at his feet, was like a victim, wounded but not slain, that starts from the sacred knife, and flies terrified from the altar; in one moment more, his life would have been the prize of Adrastus. But in this crisis of his fate, he heard the shout of Telemachus, rushing to his assistance, and looked upward; his life was now given him back, and the cloud which was settling over his eyes vanished. The Daunians, alarmed at this unexpected attack, abandoned Phalanthus, to repress a more formidable enemy; and Adrastus was stung with new rage, like a tiger, from whom the shepherds, with united force, snatch the prey that he was ready to devour. Telemachus fought him in the throng, and would have finished the war at a stroke, by delivering the allies from their implacable enemy: but Jupiter would not vouchsafe him so sudden and easy a victory: and even Minerva, that he might better learn to govern, was willing that he should longer continue to suffer. The impious Adrastus, therefore, was preserved by the father of the gods, that Telemachus might acquire new virtue, and be distinguished by greater glory. A thick cloud was interposed, by Jupiter, between the Daunians and their enemies; the will of the gods was declared in thunders, that shook the plain, and threatened to crush the reptiles of the earth under the ruins of Olympus; the lightning divided the firmament from pole to pole; and the light, which, this moment, dazzled the eye, left it, the next, in total darkness; an impetuous shower that immediately followed, contributed to separate the two armies.

Adrastus availed himself of the succour of the gods,
without

without any secret acknowledgment of their power; an instance of ingratitude, which made him worthy of more signal vengeance! He possessed himself of a situation, between the ruins of the camp and a morass which extended to the river, with such promptness and expedition, as made even his retreat an honour; and at once shewed his readiness of expedients, and perfect possession of himself. The allies animated by Telemachus, should have pursued him; but he escaped, by favour of the storm, like a bird from the snare of the fowler.

The allies had now nothing to do, but to return to the camp, and repair the damage it had suffered: but the scene, as they entered it, exhibited the miseries of war in their utmost horror. The sick and wounded, not having strength to quit their tents, became a prey to the flames; and many that appeared to be half burnt, were still able to express their misery in a plaintive and dying voice, calling upon the gods, and looking upward. At these sights, and these sounds, Telemachus was pierced to the heart, and burst into tears: he was seized, at once, with horror and compassion; and involuntarily turned away his eyes from objects which he trembled to behold; wretches, whose death was inevitable, but painful and slow; whose bodies, in part devoured by the fire, had the appearance of the flesh of a victim that is burnt upon the altar, and mixes the savour of sacrifices with the air.

“Alas!” said Telemachus, “how various, and how
“dreadful, are the miseries of war! What horrid insi-
“tuation impels mankind! their days on the earth are
“few, and those few are evil; why then should they
“precipitate death, which is already near? Why should
“they add bitterness to life, that is already bitter?
“All men are brothers, and yet they hunt each other
“as prey. The wild beasts of the desert are less cruel:
“lions wage not war against lions; and, to the tiger,
“the tiger is peaceable; the only objects of their fero-
“city are animals of a different species; man does, in
“opposition to his reason, what, by animals that are
“without reason, is never done. And for what are
“these

“ these wars undertaken? Is there not land enough in
“ the world, for every man to appropriate more than he
“ can cultivate? Are there not deserts, which the whole
“ race could never people? What then is the motive to
“ war? Some tyrant sighs for a new appellation; he
“ would be called a conqueror; and, for this, he kindles
“ a flame that desolates the earth. Thus a wretched
“ individual, who would not have been born but for the
“ anger of the gods, brutally sacrifices his species to his
“ vanity: ruin must spread, blood must flow, fire must
“ consume, and he who escapes from the flames and
“ the sword, must perish by famine with yet more an-
“ guish and horror: that one man, to whom the misery
“ of a world is sport, may, from this general destruc-
“ tion, obtain a fanciful possession of what he calls glory:
“ how vile the perversion of so sacred a name! how
“ worthy, above all others, of indignation and con-
“ tempt, those who have so far forgotten humanity!
“ Let those who fancy they are Demi Gods, henceforth
“ remember that they are less than men; and let every
“ succeeding age, by which they hoped to be admired,
“ hold them in execration. With what caution should
“ princes undertake a war! Wars, indeed, ought al-
“ ways to be just: but that is not sufficient; they ought,
“ also, to be necessary to the general good. The blood
“ of a nation ought never to be shed, except for its own
“ preservation in the utmost extremity. But the persi-
“ dious counsels of flattery, false notions of glory,
“ groundless jealousies, insatiable ambition, disguised
“ under specious appearances, and connexions insen-
“ sibly formed, seldom fail to engage princes in a war,
“ which renders them unhappy; in which every thing
“ is put in hazard without necessity; and which pro-
“ duces as much mischief to their subjects, as to their
“ enemies.” Such were the reflections of Telemachus.
But he did not content himself with deploring the
evils of war; he endeavoured to mitigate them. He
went himself from tent to tent, affording to the sick,
and even to the dying, such assistance and comfort as
they

they could receive; he distributed among them not only medicine, but money: he soothed and consoled them by expressions of tenderness and friendship, and sent others on the same errand to those whom he could not visit himself.

Among the Cretans that had accompanied him from Salentum, were two old men, whose names were Traumatophilus and Nosophugus. Traumatophilus had been at the siege of Troy with Idomeneus, and had learned the art of healing wounds from the sons of *Æsculapius*. He poured into the deepest and most malignant sores, an odoriferous liquor, which removed the dead and mortified flesh, without the assistance of the knife, and facilitated the formation of a new substance, of a fairer and better texture than the first. Nosophugus had never seen the sons of *Æsculapius*, but, by the assistance of Merion, he had procured a sacred and mysterious book, which was written by *Æsculapius* for their instruction. Nosophugus was also beloved by the gods; he had composed hymns in honour of the offspring of Latona; and he offered, every day, a lamb, white and spotless, to Apollo, by whom he was frequently inspired.

As soon as he saw the sick, he knew, by the appearance of the eyes, the colour of the skin, the temperament of the body, and the state of respiration, what was the cause of the disease. Sometimes he administered medicines, that operated by perspiration; and the success shewed how much the increase or diminution of that secretion, can influence the mechanism of the body, for its hurt or advantage. To those that were languishing under a gradual decay, he gave infusions of certain salutary herbs, that by degrees fortified the noble parts, and by purifying the blood, brought back the vigour and freshness of youth. But he frequently declared, that if it were not for criminal excesses, and idle fears, there would be but little employment for the physician. “The number
“of diseases,” says he, “is a disgrace to mankind;
“for virtue produces health. Intemperance converts
“the very food that should sustain life, into a poison
“that

“ that destroys it; and pleasure, indulged to excess,
 “ shortens our days more than they can be lengthened by
 “ medicine. The poor are more rarely sick for want of
 “ nourishment, than the rich by taking too much: high
 “ seasoned meats, that stimulate appetite after nature is
 “ sufficed, are rather poison than food. Medicines them-
 “ selves offer violence to nature: and should never be
 “ used, but in the most pressing necessity. The great
 “ remedy, which is always innocent, and always useful,
 “ is temperance, a moderate use of pleasure, tranquillity
 “ of mind, and exercise of the body: these produce a pure
 “ and well tempered blood, and throw off superfluous
 “ humours that would corrupt it.” Thus was Noso-
 phugus yet less honoured for the medicine by which he
 cured diseases, than for the rules he prescribed to prevent
 them, and render medicine unnecessary.

These excellent persons were sent, by Telemachus, to
 visit the sick of the army: many of whom they reco-
 vered by their remedies, but yet more by the care which
 they took to have them properly attended, to keep their
 persons clean, and the air about them pure; at the same
 time confining the convalescent to an exact regimen, as well
 with respect to the quality, as the quantity of their food.
 The soldiers, touched with gratitude at this sensibili-
 ble and important relief, gave thanks to the gods, for
 having sent Telemachus among them: “ He is not,”
 said they, “ a mere mortal like ourselves: he is certain-
 “ ly some beneficent deity, in a human shape; or, if he
 “ is, indeed, a mortal, he bears less resemblance to the
 “ rest of men, than to the gods. He is an inhabitant of
 “ the earth, only to diffuse good: his affability and be-
 “ nevolence recommend him still more than his valour.
 “ O! that we might have him for our king! but the
 “ gods reserve him, for some more favoured and hap-
 “ py people; among whom they design to restore the
 “ golden age!”

These encomiums were overheard by Telemachus,
 while he was going about the camp in the night, to guard
 against the stratagems of Adrastus; and, therefore, could

not be suspected of flattery, like those which designing sycophants often bestow upon princes to their face; insolently presuming, that they have neither modesty nor delicacy; and that nothing more is necessary to secure their favour, than to load them with extravagant praise. To Telemachus, that only was pleasing which was true: he could bear no praise but that, which, being given when he was supposed to be absent, he might reasonably conclude to be just. To such praise, he was not insensible: but tasted the pure and serene delight, which the gods have decreed alone to virtue, and which vice can neither enjoy nor conceive. He did not, however, give himself up to this pleasure: his faults immediately rushed into his mind; he remembered his excessive regard for himself, and indifference to others; he felt a secret shame, at having received, from nature, a disposition which made him appear to want the feelings of humanity; and he referred to Minerva all the praise that he had received, as having grafted excellence upon him, which he thought he had no right to appropriate to himself. “It is thy bounty,” said he, “O goddess! which has given me Mentor, to fill my mind with knowledge, and correct the infirmities of my nature. Thou hast vouchsafed me wisdom, to profit by my faults, and mistrust myself. It is thy power that restrains the impetuosity of my passions; and the pleasure that I feel in comforting the afflicted, is thy gift. Men would hate me but for thee: and without thee, I should deserve hatred: I should be guilty of irreparable faults; and resemble an infant, who, not conscious of its own weakness, quits the side of its mother, and falls at the next step.”

Nestor and Philoctetes were astonished, to see Telemachus so affable, so attentive to oblige, so ready to supply the wants of others, and so diligent to prevent them. They were struck with the difference of his behaviour, but could not conceive the cause: and what surprised them most was, the care that he took about the funeral of Hippias. He went himself and drew the body, bloody

and disfigured, from the spot where it lay hidden under a heap of the slain; he was touched with a pious sorrow; and wept over it: "O mighty shade!" said he, "thou art now ignorant of my reverence for thy valour. Thy haughtiness, indeed, provoked me; but thy fault was from the ardour of youth: alas! I know but too well, how much youth has need of pardon. We were in the way to be united by friendship: O why have the gods snatched thee from me, before I had an opportunity to compel thy esteem!"

Telemachus caused the body to be washed with odorous liquors; and, by his orders, a funeral pile was prepared. The lofty pines groaned under the strokes of the axe; and, as they fell, rolled down the declivity of the mountain. Oaks, those ancient children of the earth, which seemed to threaten heaven, and elms and poplars adorned with thick foliage of vivid-green, with the spreading beach, the glory of the forest, strewed the borders of the river Galefus; and a pile was there raised, with such order, that it resembled a regular building: the flame began to sparkle among the wood, and the cloud of smoke ascended in volumes to the sky.

The Lacedemonians advanced with a slow and mournful pace, holding their lances reversed, and fixing their eyes upon the ground: the ferocity of their countenances was softened into grief; and the silent tear dropt, unbidden, from their eyes. These Lacedemonians were followed by Phericides, an old man, yet less depressed by the weight of years, than by sorrow to have survived Hippias, whom he had educated from his earliest youth. He raised his hands, and his eyes that were drowned in tears, to heaven: since the death of Hippias, he had refused to eat, and the lenient hand of sleep had not once closed his eyes, or suspended the anguish of his mind. He walked on with trembling steps, implicitly following the crowd, and scarce knowing whither he went: his heart was too full for speech; and his silence was that of dejection and despair: but when he saw the pile kindled, a sudden transport seized him, and he cried out, "O Hip-
" pias,

" pias, Hippias! I shall see thee no more. Hippias
 " is dead, and I am still living. O my dear Hippias!
 " It was I that taught thee, cruel and unrelenting; it
 " was I that taught thee the contempt of death. I
 " hoped, that my dying eyes would have been closed by
 " thy hand; and that I should have breathed the last
 " breath in thy bosom. Ye have prolonged my life, ye
 " gods! in your displeasure, that I might see the life of
 " Hippias at an end.—O my child, thou dear object of
 " my care and hope, I shall see thee no more! But I
 " shall see thy mother, who, dying of grief, will re-
 " proach me with thy death; and I shall see thy wife,
 " fading in the bloom of youth, and agonized with de-
 " spair and sorrow, of which I am the cause! O call
 " me from these scenes, to the borders of the Styx,
 " which have received thy shade: the light is hateful
 " to my eyes; and there is none but thee, whom I
 " desire to behold! I live, O my dear Hippias! only
 " to pay the last duty to thy ashes."

The body of the hero appeared stretched upon a bier,
 that was decorated with purple and gold. His eyes
 were extinguished in death; but his beauty was not to-
 tally effaced, nor had the graces faded wholly from his
 countenance, however pale. Around his neck, that
 was whiter than snow, but reclined upon the shoulder,
 floated his long black hair, still more beautiful than that
 of Atys or Ganymede, but in a few moments to be re-
 duced to ashes: and on his side appeared the wound,
 through which, issuing with the torrent of his blood,
 his spirit had been dismissed to the gloomy regions of
 the dead.

Telemachus followed the body sorrowful and de-
 jected, and scattered flowers upon it: and when it was
 laid upon the pile, he could not see the flames catch the
 linen that was wrapped about it, without again burst-
 ing into tears: "Farewel," said he, "O magnanimous
 " youth, for I must not presume to call thee friend.
 " Let thy shade be appeased, since thy glory is full,
 " and my envy is precluded only by my love. Thou

“ art delivered from the miseries that we continue to
 “ suffer; and hast entered a better region, by the most
 “ glorious path! How happy should I be to follow thee
 “ by the same way! May the Styx yield a passage to
 “ thy shade, and the fields of Elysium lie open before
 “ thee: may thy name be preserved, with honour, to
 “ the latest generation; and thy ashes rest, for ever,
 “ in peace!”

As soon as Telemachus, who had uttered these words
 in a broken and interrupted voice, was silent, the whole
 army sent up a general cry: the fate of Hippias, whose
 exploits they recounted, melted them into tenderness;
 and grief at once revived his good qualities, and buried,
 in oblivion, all the failings which the impetuosity of
 youth, and a bad education, had concurred to produce.
 They were, however, yet more touched by the tender
 sentiments of Telemachus: “ Is this,” said they, “ the
 “ young Greek that was so proud, so contemptuous,
 “ and intractable? he is now affable, humane, and
 “ tender. Minerva, who has distinguished his father
 “ by her favour, is also, certainly, propitious to him.
 “ She has, undoubtedly, bestowed upon him, the most
 “ valuable gift which the gods themselves can bestow
 “ upon man; a heart that is at once replete with
 “ wisdom, and sensible to friendship.”

The body was now consumed by the flames; and
 Telemachus himself sprinkled the still smoking ashes
 with water, which gums and spices had perfumed: he
 then deposited them in a golden urn, which he crowned
 with flowers; and he carried the urn to Phalanthus.
 Phalanthus was stretched out upon a couch, his body
 being pierced with many wounds; and life was so far
 exhausted, that he saw, not far distant, the irremediable
 gates of death.

Traumatophilus and Nosophugus, whom Telemachus
 sent to his assistance, had exerted all their art; they had
 brought back his fleeting spirit by degrees, and he was
 insensibly animated with new strength: a gentle, but
 penetrating power, a new principle of life gliding from
 vein

vein to vein, reached even to the heart; and a genial warmth relaxing the frozen hand of death, the tyrant remitted his grasp. But the insensibility of a dying languor was immediately succeeded by an agony of grief; and he felt the loss of his brother, which before he was not in a condition to feel. "Alas!" said he, "why all this assiduity to preserve my life! it would be better, that I should follow Hippias to the grave! my dear Hippias! whom I saw perish at my side. O my brother, thou art lost for ever! and with thee all the comforts of life! I shall see thee, I shall hear thee, I shall embrace thee, no more! I shall no more unburden my breast of its troubles, to thee; and my friendship shall participate of thy sorrows no more? And is Hippias thus lost, for ever! O ye gods, that delight in the calamities of men! can it be? or is it not a dream, from which I shall awake? Ah! no! it is a dreadful reality! I have, indeed, lost thee, O Hippias! I saw thee expire in the dust; and I must, at least, live, till I have avenged thee; till I have offered up, to thy manes, the merciless Adrastus, whose hands are stained with thy blood!"

While Phalanthus was uttering these passionate exclamations, and the divine dispensers of health were endeavouring to sooth him into peace, lest the perturbation of his mind should increase his malady, and render their medicines ineffectual, he suddenly beheld Telemachus, who had approached him unperceived. At the first sight of him, he felt the conflict of two opposite passions in his bosom: his mind still glowed with resentment at the remembrance of what had passed between Telemachus and Hippias; and the grief that he felt for the loss of his brother, gave this resentment new force; but he was also conscious, that he was himself indebted for his life to Telemachus, who had rescued him, bleeding and exhausted, from the hands of Adrastus. During this struggle, he remarked the golden urn, that contained the dear remains of his brother; and the sight instantly melted him into tears: he embraced Te-

Telemachus, at first, without power to speak ; but at length he said, in a feeble and interrupted voice, “ Thy virtue, O son of Ulysses ! has compelled my love : I am indebted to thee for my life ; I am indebted to thee also, for something, yet more precious than life itself ! The limbs of my brother would have been a prey to the vulture, but for thee ; and but for thee the rites of sepulture had been denied him ! His shade would have wandered, forlorn and wretched, upon the borders of the Styx, still repulsed by Charon with inexorable severity ! Must I be under such obligations to a man whom I have so bitterly hated ? May the gods reward thee, and dismiss me from life and misery together ! Render to me, O Telemachus ! the last duties that you have rendered to my brother, and your glory shall be complete.” Phalanthus then fell back, fainting and overwhelmed with grief ; Telemachus continued near him ; but, not daring to speak, waited, in silence, till his spirits should return. He revived after a short time ; and, taking the urn out of the hands of Telemachus, he kissed it many times, and wept over it : “ O precious dust,” said he ! “ when shall mine be mingled with you, in the same urn ? O my brother ! I will follow thee to the regions of the dead ! There is no need that I should avenge thee, for Telemachus will avenge us both !” By the skill of the two sages, who practised the science of *Æsculapius*, Phalanthus gradually recovered. Telemachus was continually with them, at the couch of the sick, that they might exert themselves with more diligence to hasten the cure ; and the whole army was more struck with admiration at the tenderness with which he succoured his most inveterate enemy, than at the wisdom and valour with which he had preserved the army of the allies. He was, however, at the same time, indefatigable in the ruder labours of war : he slept but little ; and his sleep was often interrupted, sometimes by the intelligence which was brought him every hour of the night, as well as of the day ; and sometimes by examining every quarter of the camp, which he never visited

visited twice together at the same hour, that he might be more sure to surprise those that were negligent of their duty. Though his sleep was short, and his labour great, yet his diet was plain: he fared, in every respect like the common soldiers, that he might give them an example of patience and sobriety; and provisions becoming scarce in the camp, he thought it necessary to prevent murmurings and discontent, by suffering voluntarily the same inconveniences which they suffered by necessity. But this labour and temperance, however severe, were so far from impairing his vigour, that he became, every day, more hardy and robust: he began to lose the softer graces, which may be considered as the flower of youth; his complexion became browner and less delicate, and his limbs more muscular and firm.

END OF THE SEVENTEENTH BOOK.

BOOK XVIII.

Telemachus being persuaded by several dreams, that his father Ulysses was no longer alive, executes his design of seeking him among the dead: he retires from the camp, and is followed by two Cretans as far as a temple near the celebrated cavern of Acherontia; he enters it, and descends through the gloom to the borders of the Styx, where Charon takes him into his boat: he presents himself before Pluto, who, in obedience to superior power, permits him to seek his father: he passes through Tartarus, and is witness to the torments that are inflicted upon ingrateful de, perjury, impiety, hypocrisy, and above all upon bad kings.

A DRASTUS, whose troops had been considerably diminished by the battle, retired behind mount Aulon; where he expected a reinforcement, and watched for another opportunity of surprizing the allies. Thus, a hungry lion, who has been repulsi from the field, re-
tires

tires into the gloomy forest, enters again into his den, and waits for some favourable moment, when he may destroy the whole flock.

Telemachus having established an exact discipline among the troops, turned his mind, intirely, to the execution of a design, which, though he had formed a considerable time, he had wholly concealed from the commanders of the army. He had been long disturbed in the night by dreams, in which he saw his father Ulysses. The vision never failed to return at the end of the night; just before the approach of Aurora, with her prevailing fires, to chase from heaven the doubtful radiance of the stars, and from earth the pleasing delusions of sleep. Sometimes he thought he saw Ulysses naked upon the banks of a river, in a flowery meadow of some blissful island, surrounded by nymphs, who threw cloaths to cover him, within his reach: sometimes he thought he saw him in a palace, that shone with ivory and gold; where a numerous audience, crowned with flowers, listened to his eloquence with delight and admiration: he sometimes appeared, suddenly, among the guests at a magnificent banquet, where joy shone upon every countenance; and the soft melody of a voice, accompanied by the lyre, gave sweeter music than the lyre of Apollo, and the voices of the Nine.

From these pleasing dreams, Telemachus always awaked dejected and sorrowful, and while one of them was recent upon his mind, he cried out, “ O my father! O my
 “ father Ulysses! the most frightful dreams would
 “ be more welcome to me than these. These repre-
 “ sentations of felicity convince me, that thou art alrea-
 “ dy descended to the abodes of those happy spirits
 “ whom the gods reward, for their virtue, with ever-
 “ lasting rest: I think I behold the fields of Elysium!
 “ How dreadful is the loss of hope! Must I then, O my
 “ father, see thee no more for ever! Must I no more em-
 “ brace him, to whom I was so dear, and whom I seek
 “ with such tender solicitude and preserving labour!
 “ Shall I, no more, drink wisdom from his lips! Shall
 “ I kiss

“ I kiss those hands, those dear, those victorious hands,
 “ which have subdued so many enemies, no more! Shall
 “ they never punish the presumptuous suitors of Pene-
 “ lope! and shall the glory of Ithaca be never restored!
 “ You, ye gods, who are unpropitious to Ulysses,
 “ have sent these dreams, to expel the last hope from
 “ my breast, and leave me to despair and death! I can
 “ no longer endure this dreadful suspense. Alas! what
 “ have I said? of the death of my father I am but too
 “ certain. I will then seek his shade in the world be-
 “ low. To those awful regions, Theseus descended in
 “ safety; yet Theseus, with the most horrid impiety,
 “ sought only to violate the deities of the place: my
 “ motive, the love of my father, is consistent with my
 “ duty to the gods. Hercules also descended and re-
 “ turned: I pretend not, indeed, to his prowess; but,
 “ without it, I dare to imitate his example. Orpheus,
 “ by the recital of his misfortunes, softened into pity
 “ that deity, who was thought to be inexorable; and
 “ obtained permission for the return of Eurydice to the
 “ world of life; I am more worthy of compassion than
 “ Orpheus; the loss that I have sustained is greater than
 “ his; for what is a youthful beauty, to whom a thou-
 “ sand youthful beauties are equal, in comparison of
 “ the great Ulysses, unrivalled and alone, the admiration
 “ and the pride of Greece! The attempt shall be made;
 “ and if I perish, I perish. Why should death be
 “ dreadful, when life is wretched! I come, then, O
 “ Pluto! O Proserpine! to prove, whether ye are, in-
 “ deed, without pity. O my father! having traversed
 “ the earth and the seas, in vain, to find thee; I will
 “ now seek thee among the gloomy dwellings of the
 “ dead. If the gods will not permit me to possess thee
 “ upon the earth, and enjoy with thee the light of
 “ heaven; they may, perhaps, vouchsafe me the sight
 “ of thy shade, by the dim twilight of the realms of
 “ darkness!”

He immediately arose from the bed, which he had be-
 dewed with his tears; and hoped that the cheerful light
 of

of the morning would have dissipated the melancholy that he suffered from the dreams of the night : he found, however, that the shaft which had pierced him, was still in the wound ; and that he carried it with him, whithersoever he went. He determined, therefore, to descend into hell, by a celebrated avenue, not far from the camp. This avenue was near a city called Acherontia, from a dreadful cavern that led down to the banks of Acheron, an infernal river, which the gods themselves attest with reverence and dread. The city was built upon the summit of a rock, like a nest upon the top of a tree. At the foot of the rock was the cavern which no man ventured to approach : the shepherds were always careful to turn their flocks another way ; and the sulphureous vapour that exhaled, by this aperture, from the Stygian fens, contaminated the air with a pestilential malignity : the neighbouring soil produced neither herb, nor flower : and in this place, the gentle gales of the zephyr, the rising beauties of the spring, and the rich gifts of autumn, were alike unknown. The ground was thirsty and sterile ; and presented nothing to the eye but a few naked shrubs, and the cyprus clothed with a funereal green. In the fields that surrounded it, even at a distance, Ceres denied her golden harvest to the plough ; Bacchus never gave the delicious fruit which he seemed to promise ; for the grapes withered, instead of ripening, upon the trees. The Naiads mourned : and the waters of their urn flowed not with a gentle and translucent wave, but were bitter to the taste, and impenetrable to the eye. Thorns and brambles here covered the ground ; and as there was no grove for shelter, there were no birds to sing ; their strains of love were warbled beneath a milder sky : and here nothing was to be heard but the hoarse croaking of the raven, and the boading screams of the owl. The very herbage of the field was bitter ; and the flocks of the joyless pastures, felt not the pleasing impulse that makes them bound upon the green : the bull turned from the heifer, and the dejected shepherd forgot the music of his pipe. A thick black
sinoak

smoke frequently issued from the cavern in a cloud, that covered the earth with untimely darkness in the midst of the day; at these seasons, the neighbouring people doubled their sacrifices, to propitiate the infernal gods; yet the infernal gods were frequently inexorable; and would accept no sacrifice, but youth in its sweetest bloom, and manhood in its ripest vigour, which they cut off by a fatal contagion.

In this place, Telemachus resolved to seek the way, that led down to the dark dominions of Pluto. Minerva, who watched over him with incessant care, and covered him with her ægis, had rendered Pluto propitious: and, at her request, Jupiter himself had commissioned Mercury, who descends daily to the infernal regions to deliver a certain number of the dead to Charon to tell the sovereign of the shades, it was his pleasure that Telemachus should be permitted to enter his dominions.

Telemachus withdrew, secretly, from the camp in the night; and going on by the light of the moon, he invoked that powerful deity, who, in heaven, is the radiant planet of the night, upon earth the chaste Diana, and the tremendous Hecate in hell: the goddess heard his prayer, and accepted it: for she knew that his heart was upright and his intention pious.

As he drew near, to the cavern, he heard the subterraneous empire roar: the earth trembled under his feet, and the heavens seemed to rain down fire upon his head. A secret horror thrilled to his heart, and his limbs were covered with a cold sweat: yet his fortitude sustained him; and, lifting up his hands and eyes to heaven, “Great Gods,” said he, “I accept these omens, and believe them to be happy; fulfil them, and confirm my hope!” His breast glowed with new ardour as he spoke, and he rushed forward to the mouth of the pit.

The thick smoke which rendered it fatal to all that approached it, immediately disappeared; and the pestilential stench was, for a while, suspended. He entered the cavern alone; for who would have dared to follow him? Two Cretans, to whom he had communicated his design

design, and who accompanied him part of the way, remained, pale and trembling, in a temple at some distance, putting up prayers for his deliverance, but despairing of his return.

Telemachus, in the mean time, plunged into the tremendous darkness before him, having his sword drawn in his hand. In a few minutes he perceived a feeble and dusky light, like that which is seen at midnight upon the earth: he could also distinguish airy shades that fluttered round him, which he dispersed with his sword: and soon after he discovered the mournful banks of the Styx, whose water, polluted by the marsh they cover, move slowly in a sullen stream, that returns in perpetual eddies upon itself. Here he perceived an innumerable multitude of those, who, having been denied the rites of sepulture, presented themselves to inexorable Charon in vain. Charon, whose old age, though vigorous and immortal, is always gloomy and severe, kept them back, with menaces and reproach; but he admitted the young Greek into his bark, as soon as he came up.

The ear of Telemachus, the moment he entered, was struck with the groans of inconsolable grief. "Who art thou," said he to the complaining ghost, "and what is thy misfortune?" "I was," replied the phantom, "Nabopolazar, the king of Babylon the great. All the nations of the east trembled at the sound of my name; and I compelled the Babylonians to worship me in a temple of marble, where I was represented by a statue of gold, before which the most costly perfumes of Ethiopia were burnt night and day. No man contradicted me without instant punishment; and every invention was upon the stretch, to discover some new pleasure, that might heighten the luxury of my life. I was then in the full bloom and vigour of youth; and life, with all its pomp and pleasures, was still before me: But alas! a woman, whom I loved with a passion that she did not return, too soon convinced me, that I was not a god: she gave me poison, and I now am nothing. Yesterday

“terday they deposited my ashes, with great solemnity,
 “in a golden urn: they wept, they tore their hair,
 “and seemed ready to throw themselves on the funeral
 “pile, that they might perish with me: they are now
 “surrounding the superb mausoleum, in which they
 “placed my remains, with all the external parade of
 “sorrow; but secretly, and in sincerity, I am regretted
 “by none. Even my family hold my memory in ab-
 “horrence; and here I have been already treated with
 “the most mortifying indignity!”

An object so deplorable, touched the breast of Telemachus with great pity: “And were you then truly
 “happy,” said he, “during your reign? Did you taste
 “that sweet tranquillity, without which the heart
 “shrinks and withers like a blighted flower: nor, even
 “in prosperity, can expand to delight?” “Far from
 “it,” replied the monarch; “I knew it not, even in
 “idea. A peace like this, indeed, has been extolled
 “by the sages, as the only good; but it never made my
 “felicity: my heart was perpetually agitated by new
 “desires, and throbbing with fear and hope; I wished
 “that passion should perpetually succeed to passion,
 “with a tumultuous rapidity which excluded thought;
 “and practised every artifice to effect it: this was my
 “expedient, to avoid the pangs of reflection; such
 “was the peace I procured, I thought all other a fable
 “and a dream; and such were the pleasures I regret!”

During this relation, Nabopharzan wept with the effeminate pusillanimity of a man, enervated by good fortune; unacquainted with adversity, and, therefore, a stranger to fortitude. There were with him some slaves, who had been put to death, to honour his funeral; and whom Mercury had delivered to Charon with their king; giving them, at the same time, an absolute power over him, who had been their tyrant upon earth. The shades of these slaves no longer feared the shade of Nabopharzan; they held him in a chain, and treated him with the most cruel indignity. “As men,” said one of them, “had we not the same nature with thee? How

“ couldst thou be so stupid as to imagine thyself a god,
 “ and forget that thy parents were mortal ? ” “ His
 “ unwillingness to be taken for a man,” said another,
 “ was right ; for he was a monster, without humanity.”
 “ Well,” said another, “ what are become of your flat-
 “ terers now ? Poor wretch ! there is now nothing
 “ that thou canst either give or take away ; thou art
 “ now become the slave even of thy slaves. The justice
 “ of the gods is slow ; but the criminal is, at last,
 “ certainly overtaken ! ”

Nabopharzan, stung with these insults, threw him-
 self upon his face in an agony of rage and despair ; but
 Charon bade the slaves pull him up by his chain : “ He
 “ must not,” said he, “ be allowed the consolation
 “ even of hiding his shame ; of which all the ghosts
 “ that throng the borders of the Styx must be witnesses ;
 “ that the gods, who so long suffered this impious
 “ tyrant to oppress the earth, may at last be justified.
 “ Yet this, O scourge of Babylon ! is but the begin-
 “ ning of thy sorrows : the judgment of Minos, impartial
 “ and inexorable, is at hand ! ”

The bark now touched the dominions of Pluto ; and
 the ghosts ran down in crowds to the shore, gazing,
 with the utmost curiosity and wonder, at the living
 mortal, who stood distinguished among the dead in a
 boat : but, the moment Telemachus set his foot on the
 shore, they vanished, like the shades of the night be-
 fore the first beams of the morning. Then Charon,
 turning towards him, with a brow less contracted into
 frowns, and a look less severe than usual, “ O favoured
 “ of heaven ! ” said he, “ since thou art permitted to
 “ enter the realms of darkness, which, to all the living
 “ besides thyself, are interdicted ; make haste to push
 “ forward, whithersoever the Fates have called thee.
 “ Proceed, by this gloomy path, to the palace of Pluto,
 “ whom thou wilt find sitting upon his throne ; and
 “ who will permit thee to enter those recesses of his do-
 “ minions, the secrets of which I am not permitted to
 “ reveal ! ”

Telemachus

Telemachus, immediately pressing forward with an hasty step, discovered the shades gliding about on every side, more numerous than the sands upon the sea shore: and he was struck with a religious dread, to perceive that, in the midst of the tumult and hurry of this incredible multitude, all was silent as the grave. He sees, at length, the gloomy residence of unrelenting Pluto: his hair stands erect, his legs tremble, and his voice fails him. "Tremendous power!" said he, "with
" faltering and interrupted speech, the son of unhappy
" Ulysses now stands before thee. I come to enquire
" whether my father is descended into your dominions,
" or whether he is still a wanderer upon the earth."

Pluto was seated upon a throne of ebony: his countenance was pale and severe, his eyes hollow and ardent, and his brow contracted and menacing. The sight of a mortal still breathing the breath of life, was hateful to his eyes: as the day is hateful to those animals that leave their recesses only by night. At his side sat Proserpine, who seemed to be the only object of his attention, and to soften him into some degree of complacency, she enjoyed a beauty that was perpetually renewed: but there was mingled with her immortal charms, something of her lord's inflexible severity.

At the foot of the throne sat the pale father of destruction, Death, incessantly whetting a scythe, which he held in his hand. Around this horrid spectre, hovered repining Cares, and injurious Suspicions; Vengeance, distained with blood and covered with wounds; causeless Hatred, Avarice, gnawing her own flesh; and Despair, the victim of her own rage; Ambition, whose fury overturns all things, like a whirlwind; and Treason, thirsting for blood, and not able to enjoy the mischief she produces; Envy, shedding round her the venom that corrodes her heart, and sickening with rage at the impotence of her malice; and Impiety, that opens for herself a gulph without bottom, in which she shall plunge at last without hope. Besides these, were nameless spectres without number, all hideous to behold!

toms that represent the dead, to terrify the living; frightful dreams; and the horrid vigils of disease and pain! By these images of woe was Pluto surrounded; and such were the attendants that filled his palace. He replied, to the son of Ulysses, in a hollow tone; and the depths of Erebus re-murmured to the sound.

“ If it is by fate, O mortal! that thou hast violated
 “ this sacred asylum of the dead: that fate, which has
 “ thus distinguished thee, fulfil! Of thy father I will
 “ tell thee nothing: it is enough that here thou art
 “ permitted to seek him. As upon the earth he was a
 “ king, thy search may be confined, on one side, to that
 “ part of Tartarus where wicked kings are consigned
 “ to punishment; and, on the other, to that part of
 “ Elysium where the good receive their reward: but,
 “ from hence thou canst not enter the fields of Elysium,
 “ till thou hast passed through Tartarus. Make haste
 “ thither; and linger not in my dominions!”

Telemachus instantly obeyed, and passed through the dreary vacancy that surrounded him with such speed, that he seemed almost to fly; such was his impatience to behold his father, and to quit the presence of a tyrant, equally the terror of the living and the dead! He soon perceived the gloomy tract of Tartarus, at a small distance before him: from this place ascended a black cloud of pestilential smoke, which would have been fatal in the realms of life. This smoke hovered over a river of fire; the flames of which, returning upon themselves, roared in a burning vortex, with a noise like that of an impetuous torrent, precipitated from the highest rock; so that in this region of woe, no other sound could be distinctly heard.

Telemachus, secretly animated by Minerva, entered the gulph without fear. The first object that presented, was a great number of men, who, born in a mean condition, were now punished for having sought to acquire riches, by fraud, treachery, and violence. Among them, he remarked many of those impious hypocrites, who, affecting a zeal for religion, played upon the credulity

dulity of others, and gratified their own ambition. These wretches, who had abused virtue itself, the best gift of heaven, to dishonest purposes, were punished as the most criminal of men: the child who had murdered his parents, the wife who had imbrued her hands in a husband's blood, and the traitor who had sold his country in violation of every tie, were punished with less severity than these. Such was the decree pronounced by the judges of the dead; because hypocrites are not content to be wicked upon the common terms: they would be vicious, with the reputation of virtue: and, by an appearance of virtue, which at length is found to be false, they prevent mankind from putting confidence in the true. The gods, whose omniscience they mock, and whose honour they degrade, take pleasure in the exertion of all their power to avenge the insult.

After these appeared others, to whom the world scarce imputes guilt, but whom the divine vengeance pursues without pity; the liar, the ungrateful, the parasite, who lavishes adulation upon vice, and the slanderer, who falsely detracts from virtue; all, who judge rashly of what they know but in part, and thus injure the reputation of the innocent.

But, among all who suffered for ingratitude, those were punished with most severity, who had been ungrateful to the gods. "What!" said Minos, "is he considered as a monster, who is guilty of ingratitude to his father or his friend, from whom he has received some such benefits as mortals can bestow; and shall the wretch glory in his crime, who is ungrateful to God, the giver of life, and of every blessing it includes? Does he not owe his existence, rather to the author of nature, than to the parents through whom his existence was derived? The less these crimes are censured and punished upon earth, the more are they obnoxious, in hell, to implacable vengeance, which no force can resist, and no subtilty elude."

Telemachus, seeing a man condemned by the judges, whom he found sitting, ventured to ask them what was

his crime: he was immediately answered by the offender himself. "I have done," said he, "no evil; my pleasure consisted wholly in doing good. I have been just, munificent, liberal, and compassionate; of what crime, then, can I be accused?" "With respect to man," replied Minos, "thou art accused of none: but didst thou not owe less to man than to the gods? If so, what are thy pretensions to justice? Thou hast punctually fulfilled thy duty to men, who are but dust; thou hast been virtuous; but thy virtue terminated wholly in thyself, without reference to the gods who gave it: thy virtue was to be thy own felicity; and, to thyself, thou wast all in all. Thou hast, indeed, been thy own deity. But the gods, by whom all things have been created, and who have created all things for themselves, cannot give up their rights: thou hast forgotten them, and they will forget thee. Since thou hast desired to exist for thyself, and not for them; to thyself they will deliver thee up: seek, then, thy consolation in thine own heart. Thou art separated, for ever, from man, whom, for thy own sake, thou hast desired to please: and left to thyself alone, that idol of thy heart! Learn, now at least, that piety is that virtue of which the gods are objects; and that, without this, no virtue can deserve the name. The false lustre of that, with which thou hast long dazzled the eyes of men, who are easily deceived, will deceive no more: men distinguish that only from which they derive pain or pleasure, into virtue and vice; and are, therefore, alike ignorant both of good and evil: but here, the perspicacity of Divine wisdom discerns all things as they are: the judgment of men, from external appearance, is reversed; what they have admired, is frequently condemned; and what they have condemned, approved."

These words, to the boaster of philosophic virtue, were like a stroke of thunder; and he was unable to sustain the shock. The self complacence with which he had been used to contemplate his moderation, his fortitude

tude, his generosity, was now changed to anguish and regret: the view of his own heart, at enmity with the gods, became his punishment: he now saw, and was doomed, for ever, to see himself by the light of truth: he perceived, that the approbation of men, which all his actions had been directed to acquire, was erroneous and vain. When he looked inward, he found every thing totally changed; he was no longer the same being; and all comfort was eradicated from his heart. His conscience, which had hitherto witnessed in his favour, now rose up against him, and reproached him even with his virtues; which, not having deity for their principle and end, were erroneous and illusive. He was overwhelmed with consternation and trouble; with shame, remorse, and despair. The furies, indeed, forbore to torment him; he was delivered over to himself, and they were satisfied: his own heart was the avenger of the gods, whom he had despised. As he could not escape from himself, he retired to the most gloomy recesses, that he might be concealed from others: he sought for darkness, but he found it not; light still persecuted and pursued him: the light of truth, which he had not followed, now punished him for the neglect; and all that he had beheld with pleasure became odious in his eyes, as the source of misery that could never end. "Dreadful situation," said he! "I have known neither the gods, mankind, nor myself; I have, indeed, known nothing; since I have not distinguished, from specious evil, that only which is truly good. All my steps have deviated from the path I should have trodden; all my wisdom was folly, and all my virtue was pride, which sacrificed, with a blind impiety, only to that vile idol myself!"

The next objects that Telemachus perceived, as he went on, were kings that had abused their power. An avenging fury held up, before them, a mirror, which reflected their vices in all their deformity: in this they beheld their undistinguishing vanity, that was gratified by the grossest adulation; their want of feeling
for

for mankind, whose happiness should have been the first object of their attention; their insensibility to virtue, their dread of truth, their partiality to flatterers, their dissipation, effeminacy, and indolence; their causeless suspicions; their vain parade and ostentatious splendour, an idle blaze, in which the public welfare is consumed; their ambition of false honour, procured at the expence of blood; and their inhuman luxury, which extorted a perpetual supply of superfluous delicacies, from the wretched victims of grief and anguish. When they looked into this mirror, they saw themselves faithfully represented; and they found the picture more monstrous and horrid than the chimera vanquished by Bellerophon, the Lernæan hydra slain by Hercules, and even Cerberus himself, though from three infernal mouths he disgorges a stream of pestilential fire, the fumes of which are sufficient to destroy the whole race of men that breathe upon the earth. At the same time, another fury tauntingly repeated all the praises which sycophants had lavished upon them in their lives; and held up another mirror, in which they appeared as flattery had represented them. The contrast of these pictures, so widely different, was the punishment of their vanity: and it was remarkable, that the most wicked were the objects of the most extravagant praise; because the most wicked are most to be feared, and because they exact, with less shame, the servile adulation of the poets and orators of their time.

Their groans perpetually ascended from this dreadful abyss, where they saw nothing but the derision and insult, of which they were themselves the objects; where every thing repulsed, opposed, and confounded them. As they sported with the lives of mankind upon the cart, and pretended that the whole species was created for their use; they were, in Tartarus, delivered over to the capricious tyranny of slaves, who made them taste all the bitterness of servitude in their turn: they obeyed with unutterable anguish; and without hope that the iron hand of oppression would lie lighter upon them.

Under

Under the strokes of these slaves, now their merciless tyrants, they lay passive and impotent, like an anvil under the hammers of the Cyclops, when Vulcan urges their labour at the flaming furnace of mount *Ætna*.

Telemachus observed the countenance of these criminals to be pale and ghastly, strongly expressive of the torment they suffered at the heart. They looked inward with a self-aborrence, now inseparable from their existence: their crimes themselves were become their punishment, and it was not necessary that greater should be inflicted: they haunted them like hideous spectres, and continually started up before them in all their deformity. They wished for a second death, that might separate them from these ministers of vengeance, as the first had separated their spirits from the body; a death, that might at once extinguish all consciousness and sensibility: they called upon the depths of hell to hide them, from the persecuting beams of truth, in impenetrable darkness: but they are reserved for the cup of vengeance, which, though they drink of it for ever, shall be ever full! The truth, from which they fled, has overtaken them, an invincible and unrelenting enemy! The ray, which once might have illuminated them, like the mild radiance of the day, now pierces them like lightning: a fierce and fatal fire, that, without injury to the external parts, infixes a burning torment at the heart! By truth, now an avenging flame, the very soul is melted, like metal in a furnace: it dissolves all, but destroys nothing; it disunites the first elements of life, yet the sufferer can never die: he is, as it were, divided against himself, without rest, and without comfort; animated by no vital principle, but the rage that kindles at his own misconduct, and the dreadful madness that results from despair! Among these objects, at the sight of which the hair of Telemachus stood erect, he beheld many of the ancient kings of *Lydia*; who were punished for having preferred the selfish gratification of an idle and voluptuous life, to that labour for the good of others, which, to royalty, is a duty of indispensable obligation.

These

These kings mutually reproached each other with their folly. "Did I not often recommend to you," said one of them to his son, "during the last years of my life, when old age had given weight to my counsel; the reparation of the mischiefs that my negligence had produced?" "Unhappy wretch," replied the son! "thou art the cause of my perdition: it was thy example that made me vain-glorious, proud, voluptuous, and cruel. While I saw thee surrounded with flattery, and relaxed into luxury and sloth, I also insensibly acquired the love of pleasure and adulation. I thought the rest of men were, to kings, what horses and other beasts of burden are to men; animals wholly unworthy of regard, except for the drudgery they perform, and the conveniences they procure: this was my opinion, and I learnt it of thee. I followed thy example, and share thy misery!" These reproaches were mingled with the most horrid execrations; and mutual rage and indignation aggravated the torments of hell.

Around these wretched princes, there still hovered, like owls in the twilight, causeless jealousies, and vain alarms; Mistrust and Dread, which revenge, upon kings, their disregard of mankind; Avarice, insatiable of wealth; false Honour, ever tyrannical and oppressive; and effeminate Luxury, a deceitful dæmon, that aggravates every evil, and bestows only imaginary good.

Many kings were also severely punished, not for the mischief they had done, but for the good they had neglected to do. Every crime which is committed by the subject, in consequence of laws not enforced, is the crime of the king; for kings reign only as ministers of the law. To kings also are imputed all the disorders that arise from pomp, luxury, and every other excess, which excites irregular and impetuous passions, that cannot be gratified, but by the violation of the common rights of mankind. But the princes who, instead of watching over their people, as a shepherd watches over his flock, worried and devoured them like the wolf,

were

were punished with the most exemplary severity. In this abyss of darkness and misery, Telemachus beheld, with yet greater astonishment, many kings, who had been honoured for their personal virtues upon earth, but were, notwithstanding, condemned to the pains of Tartarus, for implicitly leaving the administration of government to crafty and wicked men; they were punished for mischiefs which they had suffered to be perpetrated under the sanction of their authority. The greater part of them, indeed, had been, by principle, neither virtuous nor vicious; supinely taking the colour impressed upon them from without: they did not shun the truth when it presented itself; but they had no relish for virtue, no delight in doing good.

END OF THE EIGHTEENTH BOOK.

BOOK XIX.

Telemachus enters the field of Elysium, where he is known by his great grandfather, Arcegius, who assures him that Ulysses is still alive, that he shall see him in Ithaca, and succeed to his throne. Arcegius describes the felicity of the just, especially of good kings, who have revered the gods, and given happiness to their people: he makes Telemachus observe, that heroes, those who have excelled only in the arts of destruction, have a much less glorious reward, and are allotted a separate district by themselves: Telemachus receives some general instructions, and then returns back to the camp.

WHEN Telemachus quitted this place, he felt himself relieved, as if a mountain had been removed from his breast. This relief, so sudden and so great, impressed him with a strong sense of the misery of those who are confined in it without hope of deliverance. He was terrified at having seen so many kings

kings punished with much greater severity than any other offenders: "Have kings then," said he, "so many duties to fulfil, so many difficulties to surmount, and so many dangers to avoid? Is the knowledge that is necessary to put them upon their guard, as well against themselves as others, so difficult to be acquired? and, after all the envy, tumult, and opposition of a transitory life, are they consigned to the intolerable and eternal pains of hell? What folly, then, to wish for royalty! How happy the peaceful private station, in which the practice of virtue is comparatively easy!"

These reflections filled him with confusion and trouble; his knees trembled, his heart throbbed with perturbation, and he felt something like that hopelets misery of which he had just been a spectator; but, in proportion as he advanced, and the realms of darkness, despair, and horror, became more remote, he felt new courage gradually spring up in his breast; he breathed with greater freedom; and perceived, at a distance, the pure and blissful light, which brightens the residence of heroic Virtue.

In this place resided all the good kings, who had governed mankind from the beginning of time. They were separated from the rest of the just; for, as wicked princes suffer more dreadful punishment than other offenders in Tartarus, so good kings enjoy infinitely greater felicity than other lovers of virtue, in the fields of Elysium.

Telemachus advanced towards these happy and illustrious beings, whom he found in groves of delightful fragrance, reclining upon the downy turf, where the flowers and herbage were perpetually renewed; a thousand rills wandered through these scenes of delight, and refreshed the soil with a gentle and unpolluted wave: the song of innumerable birds echoed in the grove; and while spring strewed the ground with her flowers, autumn loaded the trees with her fruit. In this place the burning heat of the dog-star was never felt; and the stormy north was forbidden to scatter over

it the frosts of winter. Neither War, that is athirst for blood; nor Envy, that wounds with an invenomed tooth, like the vipers that are wreathed round her arms and fostered in her bosom; nor Jealousy, nor Distrust, nor Fears, nor vain Desires, invade these sacred domains of Peace; the day is here without end, and the shades of night are unknown. Here the bodies of the blessed are clothed with a pure and lambent light, as with a garment; a light, not resembling that vouchsafed to mortals upon earth, which is rather darkness visible: but a celestial radiance, without a name; an emanation, that penetrates the grossest body, with more subtilty than the rays of the sun penetrate the purest chrystal, which rather strengthens than dazzles the sight, and diffuses, through the soul, a serenity which no language can express. By this ethereal essence, the blessed are sustained in everlasting life; it pervades them; it incorporates with them, as food incorporates with the mortal body; they see it, they feel it, they breathe it, and it produces in them an inexhaustible source of serenity and joy. It is a fountain of delight, in which they are absorbed, as fishes are absorbed in the sea: they wish for nothing, and, having nothing, they possess all things. This celestial light satiates the hunger of the soul: every desire is precluded; and they have a fulness of joy, which sets them above all that mortals seek with such restless ardour, to fill the vacuity that aches for ever in their breast. All the delightful objects that surround them are disregarded, for their felicity springs up within; and being perfect, can derive nothing from without: to the gods, satiated with nectar and ambrosia, disdain, as gross and impure, all the dainties of the most luxurious table upon earth. From these seats of tranquillity, all evils fly to a remote distance; Death, Disease, Poverty, and Pain; Regret, and Remorse; Fear, and even Hope, which is sometimes not less painful than Fear itself; Animosity, Disgust, and Repentment, are for ever denied access.

The lofty mountains of Thrace, whose summits,
 Vol. II. M hoary

hoary with everlasting snows, have pierced the clouds from the beginning of time, might sooner be overturned from their foundations, though deep as the centre, than the peace of these happy beings be interrupted for a moment. They are, indeed, touched with pity at the miseries of life; but it is a soothing and tender passion, that takes nothing from their immutable felicity. Their countenances shine with a divine glory; with the bloom of unfading youth, the brightness of everlasting joy; of joy, which, superior to the wanton levity of mirth, is calm, silent, and solemn, the sublime fruition of truth and virtue. They feel, every moment, what a mother feels at the return of an only son, whom she believed to be dead; but the pleasure, which in the breast of the mother is transient, is permanent in theirs; it can neither languish nor cease; they have all the gladness that is inspired by wine; without either the tumult or the folly; they converse together concerning what they see, and what they enjoy; they despise the opprobrious luxury and idle pomp of their former condition, which they review with disgust and regret; they enjoy the remembrance of their difficulties and distress during the short period, in which, to maintain their integrity, it was necessary they should strive, not only against others, but themselves; and they acknowledge the guidance and protection of the gods, who conducted them in safety through so many dangers, with gratitude and admiration. Something ineffable and divine is continually poured into their hearts; something like an efflux of divinity itself, which incorporates with their own nature. They see, they feel, that they are happy; and are secretly conscious that they shall be happy for ever. They sing the praises of the gods, as with one voice: in the whole assembly, there is but one mind, and one heart, and the same stream of divine felicity circulates through every breast.

In this sacred and supreme delight, whole ages glide away unperceived, and seem shorter than the happiest hours upon earth; but gliding ages still leave their happiness

piness entire. They reign together, not upon thrones, which the hand of man can overturn, but in themselves, with a power that is absolute and immutable, not derived from without, or dependant upon a despicable and wretched multitude. They are not distinguished by the crowns that so often conceal, under a false lustre, the mournful gloom of anxiety and terror. The gods themselves have placed upon their heads diadems of everlasting splendour, the symbols and the pledge of happiness and immortality.

Telemachus, who looked round these happy fields for his father in vain, was so struck with the calm but sublime enjoyments of the place, that he was now grieved not to find him among the dead, and lamented the necessity he was under himself of returning back to the living: "It is here alone," says he, "that there is life; the shadow only, and not the reality, is to be found upon earth." He observed, however, with astonishment, that the number of kings that were punished in Tartarus was great, and the number of those that were rewarded in Elysium, was small: from this disproportion, he inferred, that there were but few princes whose fortitude could effectually resist their own power, and the flattery by which their passions were continually excited: he perceived that good kings were, for this reason, rare; and that the greater number are so wicked, that if the gods, after having suffered them to abuse their power during life, were not to punish them among the dead, they would cease to be just.

Telemachus, not seeing his father Ulysses among these happy few, looked round for his grand-father the divine Laertes. While his eyes were ineffectually employed in this search, an old man advanced towards him, whose appearance was, in the highest degree, venerable and majestic: his old age did not resemble that of men, who bend under the weight of years, upon earth; it was a kind of nameless indication that he had been old before he died; it was something that blended all the dignity of age, with all the graces of youth; for to those who

enter the fields of Elysium, however old and decrepit, the graces of youth are immediately restored. This venerable figure came up hastily to Telemachus; and looking upon him with a familiar complacency, as one whom he knew and loved, the youth, to whom he was wholly a stranger, stood silent in confusion and suspense. “ I perceive, my son,” said the shade, “ that thou
 “ dost not recollect me; but I am not offended. I am
 “ Arcefius, the father of Laertes; and my days upon
 “ earth were accomplished, a little before Ulysses, my
 “ grand son, went from Ithaca to the siege of Troy:
 “ thou wast yet an infant, in the arms of thy nurse;
 “ but I had then conceived hopes of thee, which are
 “ now justified; since thou hast descended into the do-
 “ minions of Pluto, in search of thy father, and the
 “ gods have sustained thee in the attempt. The gods,
 “ O fortunate youth! regard thee with peculiar love,
 “ and will distinguish thee by glory equal to that of
 “ Ulysses. I am happy once more to behold thee: but
 “ search for Ulysses no more among the dead; he still
 “ lives; and is reserved to render my line illustrious, by
 “ new honours at Ithaca. Laertes himself, though
 “ the hand of time is now heavy upon him, still draws
 “ the breath of life, and expects that his son shall re-
 “ turn to close his eyes. Thus transitory is man,
 “ like the flower that blows in the morning, and in the
 “ evening is withered, and trodden under foot! One
 “ generation passes away after another, like the waves
 “ of a rapid river; and Time, rushing on with silent
 “ but irresistible speed, carries with him all that can
 “ best pretend to permanence and stability. Even thou,
 “ O my son! alas! even thou, who art now happy in
 “ the vigour, the vivacity, and the bloom of youth;
 “ shalt find this lovely season, so fruitful of delight, a
 “ transient flower, that fades as soon as it is blown:
 “ without having been conscious that thou wert chang-
 “ ing, thou wilt perceive thyself changed: the train of
 “ graces and pleasures, that now sport around thee,
 “ health, vigour and joy shall vanish like the phantoms of
 “ a dream,

“ a dream, and leave thee nothing but a mournful re-
 “ membrance, that they only were thine. Old age
 “ shall insensibly steal upon thee; that enemy to joy,
 “ shall diffuse through thee his own languors; shall
 “ contract thy brow into wrinkles, incline thy body to
 “ the earth, enfeeble every limb, and dry up, for ever,
 “ that fountain of delight, which now springs in thy
 “ breast: thou shalt look round upon all that is pre-
 “ sent with disgust; anticipate all that is future, with
 “ dread; and retain thy sensibility, only for pain and
 “ anguish. This time appears, to thee, to be far
 “ distant: but, alas! thou art deceived; it approaches
 “ with irresistible rapidity, and is, therefore, at hand;
 “ that which draws near so fast, can never be remote;
 “ and the present for ever flying, is remote already;
 “ even while we speak, it is past, and it returns no
 “ more. Let the present, therefore, be light, in thy
 “ estimation: tread the path of virtue, however rugged,
 “ with perseverance; and fix thine eye upon futurity:
 “ let purity of manners, and a love of justice, secure
 “ thee a place in this happy residence of peace. Thou
 “ shalt soon see thy father resume his authority in
 “ Ithaca; and it is decreed, that thou shalt succeed
 “ him on the throne. But royalty, O my son! is a
 “ deceitful thing: those who behold it at a distance,
 “ see nothing but greatness, splendour, and delight;
 “ those who examine it near, find only toil, perplex-
 “ ity, solicitude, and fear. In a private station, a
 “ life of ease and obscurity is no reproach: but a king
 “ cannot prefer ease and leisure to the painful labours
 “ of government, without infamy: he must live, not
 “ for himself, but for those he governs: the least fault
 “ he commits, produces infinite mischief; for it dif-
 “ fuses misery through a whole people, and sometimes
 “ for many generations. It is his duty to humble the
 “ insolence of guilt, to support innocence, and re-
 “ press calumny. It is not enough to abstain from do-
 “ ing evil; he must exert himself to the uttermost in
 “ doing good: neither will it suffice, to do good as an
 “ Vol. II. M 3 “ individual;

“ individual; he must prevent the mischief others
 “ would do, if they were not restrained. Think
 “ then of royalty, O my son! as a state, not of ease
 “ and security, but of difficulty and danger, and call
 “ up all thy courage to resist thyself, to control thy
 “ passions, and disappoint flattery.”

While Arceſius was yet ſpeaking, he ſeemed to glow with the divine ardour of inſpiration; and when he diſplayed the miſeries of royalty, Telemachus perceived in his countenance ſtrong expreſſions of pity. “ Roy-
 “ alty,” ſaid he, “ when it is aſſumed to procure ſelfiſh
 “ indulgences, degenerates into tyranny; when it is
 “ aſſumed to fulfil its duties, to govern, cheriſh, and
 “ protect an innumerable people, as a father protects,
 “ cheriſhes, and governs his children, it is a ſervitude
 “ moſt laborious and painful, and requires the forti-
 “ tude and patience of heroic virtue. It is, however,
 “ certain, that thoſe who fulfil the duties of govern-
 “ ment with diligence and integrity, ſhall here poſſeſs
 “ all that the power of the gods can beſtow, to render
 “ happineſs complete!”

While Telemachus liſtened to this diſcourſe, it ſunk deep into his heart: it was engraven upon that living tablet, as the ſculptor engraves, upon braſs, the characters which he would tranſmit to the laſt generation. It was an emanation of truth and wiſdom, that, like a ſubtile flame, pervaded the moſt ſecret receſſes of his ſoul: it at once moved and warmed him; and he felt his heart, as it were, diſſolved by a divine energy, not to be expreſſed; by ſomething that exhausted the fountain of life: his emotion was a kind of deſire, that could not be ſatiſfied; an impaſſe, that he could neither ſupport nor reſiſt; a ſenſation exquisitely pleaſing; and yet mixed with ſuch pain, as it was impoſſible long to endure and live. After ſome time, its violence abated; he breathed with more freedom; and he diſcovered, in the countenance of Arceſius, a ſtrong likenefſ to Leontes; he had alſo a confuſed remembrance of ſomething ſimilar in the features of Ulyſſes, when he ſet out for the ſea of

of Troy. This remembrance melted him into tears of tenderness and joy; he wished to embrace a person, whom he now regarded with reverence and affection; and attempted it many times in vain: the shade, light and unsubstantial, eluded his grasp, as the flattering images of a dream deceive those who expect to enjoy them: the thirsty lip is sometimes in pursuit of water, that recedes from it; sometimes the imagination forms words, which the tongue refuses to utter; and sometimes the hand is eagerly stretched out, but can grasp nothing: so the tender wish of Telemachus could not be gratified; he beheld Arceſius, he heard him speak, and he spoke to him; but, to touch him was impossible. At length he enquired who the persons were that he ſaw around him.

“ You ſee,” ſaid the hoary ſage, “ thoſe who were the
 “ ornament of their age, and the glory and happineſs of
 “ mankind; the few kings who have been worthy of
 “ dominion, and filled the character of deities upon
 “ earth. Thoſe whom you ſee not far diſtant, but ſe-
 “ parated from them by that ſmall cloud, are allotted
 “ to much inferior glory; they were heroes, indeed,
 “ but the reward of courage and prowels, is much leſs
 “ than that of wiſdom, integrity, and benevolence.

“ Among thoſe heroes you ſee Theſeus, whoſe coun-
 “ terance is not perfectly cheerful: ſome ſenſe of his
 “ miſfortune in placing too much confidence in a falſe
 “ and deſigning woman, ſtill remains; and he ſtill re-
 “ grets his having unjuſtly demanded the death of his
 “ ſon Hippolytus, at the hands of Neptune: how happy
 “ had it been for Theſeus, if he had been leſs liable to
 “ ſudden anger! You ſee alſo Achilles, who having
 “ been mortally wounded in the heel by Paris, ſupports
 “ himſelf upon a ſpear: if he had been as eminent for
 “ wiſdom, juſtice, and moderation, as for courage, the
 “ gods would have granted him a long reign; but they
 “ had compaſſion for the nations whom he would have
 “ governed, by a natural ſucceſſion, after the death of
 “ Peleus his father; and would not leave them at the
 “ mercy of raiſineſs and preſumption; of a man more
 “ eaſily

“ easily irritated, than the sea by a tempest. The thread
 “ of his life was cut short by the Fates ; and he fell as
 “ a flower, scarce blown, falls under the plough-share,
 “ and withers, before the day is past in which it sprung
 “ up. They made use of him only as they do of tor-
 “ rents and tempests, to punish mankind for their
 “ crimes : he was the instrument by which they over-
 “ threw the walls of Troy, to punish the perjury of
 “ Laomedon, and the criminal desires of Paris. When
 “ this was done, they were appeased ; and they were
 “ implored, in vain, even by the tears of Thetis, to
 “ suffer a young hero to remain longer upon the earth,
 “ who was fit only to destroy cities, to subvert kingdoms,
 “ and to fill the world with confusion and trouble.

“ You see another, remarkable for the ferocity of his
 “ countenance ; that is Ajax, the son of Telamon, and
 “ the cousin of Achilles : you cannot be ignorant of
 “ his glory in battle. After the death of Achilles, he
 “ laid claim to his arms, which, he said, ought not to
 “ be given to another : but they were claimed also by
 “ your father, who insisted upon his right : the Greeks
 “ determined in favour of Ulysses, and Ajax slew him-
 “ self in despair. The marks of rage and indignation
 “ are still visible in his countenance ; approach him not,
 “ my son, for he will think you come to insult the mis-
 “ fortune that you ought to pity : he has discovered us
 “ already ; and he rushes into the thick shade of the
 “ wood that is behind him, to avoid a sight that is hate-
 “ ful to his eyes. On the other side you see Hector,
 “ who would have been invincible, if the son of Thetis
 “ had lived another age. That gliding shade is Aga-
 “ memnon, whose countenance still expresses a sense of
 “ the perfidy of Clytemnestra. O my son ! the misfor-
 “ tunes, that have avenged the impiety of Tantalus in
 “ his family, still make me tremble : the mutual en-
 “ mity of the two brothers, Atreus and Thyestes, filled
 “ the house of their father with horror and death. Alas !
 “ how is one crime, by a kind of dreadful necessity,
 “ the cause of more ! Agamemnon returned in triumph
 “ from

“ from the siege of Troy; but no time was allowed
“ him to enjoy, in peace, the glory he had acquired in
“ war. Such is the fate of almost all conquerors! all
“ that you see have been great in battle, but they
“ have neither been amiable nor virtuous; and they en-
“ joy only the second place in the fields of Elysium.

“ Those who have reigned with justice, and loved
“ their people, are considered as the friends of the gods;
“ while Achilles and Agamemnon, still full of their
“ quarrels and their combats, are not perfect even here,
“ but retain their natural defects, and suffer the infe-
“ licity they produce. These heroes regret, in vain,
“ the life that they have lost; and grieve at their change
“ from a substance to a shade. But the kings, who,
“ with an equal hand, have dispensed justice and mer-
“ cy, being purified by the divine light which perpe-
“ tually renovates their being, feel their wishes antici-
“ pated, and their happiness complete. They look back
“ upon the vain solicitude of mankind with compassion,
“ and despise the great affairs that busy ambition, as
“ the play of an infant: they drink of truth and virtue
“ at the fountain head, and are satisfied they can suffer
“ nothing, either from themselves or others; they have
“ no wants, no wishes, no fears: with respect to them,
“ all is finished, except their joy, which shall have no
“ end.

“ The venerable figure you see yonder, is Inachus,
“ who founded the kingdom of Argos. The character
“ of old age is tempered with inexpressible sweetness and
“ majesty: he moves with a light and gliding pace, that
“ resembles the flight of a bird, and may be traced by
“ the flowers that spring up under his feet; he holds a
“ lyre of ivory in his hand; and an eternal rapture im-
“ pels him, to celebrate the wonders of the gods with
“ eternal praise: his breath is a gale of fragrance, like
“ the breath of the morning in spring; and the harmony
“ of his voice and his lyre, might add to the felicity,
“ not of Elysium only, but Olympus. This is the re-
“ ward of his paternal affection to the people, whom he
“ surrounded

“surrounded with the walls of a new city, and secured
 “in the blessings of society by legislation.

“Among those myrtles, at a little distance, you see
 “also Cecrops the Ægyptian, the first sovereign of
 “Athens, a city dedicated to the goddess of Wisdom,
 “whose name it bears. Cecrops, by bringing excellent
 “laws from Ægypt, the great source from which learn-
 “ing and good morals have flowed through all Greece,
 “softened the natural ferocity of the people that he
 “found in the scattered villages of Attica, and united
 “them by the bands of society. He was just, humane,
 “and compassionate: he left his people in affluence, and
 “his family in a modest mediocrity; for he was not
 “willing that his children should succeed to his power,
 “because there were others whom he judged more wor-
 “thy of the trust.

“But I must now shew you Eriethon: you see him
 “in that little valley. Eriethon was the first who in-
 “troduced the use of silver as money, in order to faci-
 “litate commerce among the islands of Greece; but he
 “forefaw the inconveniences which would naturally
 “result from his expedient: “Apply yourselves,” says
 he “to the people among whom he distributed his new
 “coin, to accumulate natural riches; for they only de-
 “serve the name. Cultivate the earth, that you may
 “have wealth in corn and wine, and oil and fruit:
 “multiply your flocks to the utmost, that you may be
 “nourished by their milk, and cloathed with their
 “wool; and it will then be impossible that you should
 “be poor. The increase even of your children, will
 “be the increase of your wealth, if you inure them
 “early to diligence and labour; for the earth is inex-
 “haustible; and will be more fruitful in proportion as
 “it is cultivated by more hands: it will reward labour
 “with boundless liberality; but, to idleness, it will be
 “parsimonious and severe. Seek principally, therefore,
 “for that which is truly wealth, as it supplies that
 “which is truly want. Make no account of money,
 “but as it is useful either to support necessary wars
 “abroad,

abroad, or for the purchase of such commodities as
 are wanted at home; and, indeed, it is to be wished,
 that no commerce should be carried on in articles
 that can only support and gratify luxury, vanity, and
 sloth. My children, said the wise Erichon, who
 thought frequent admonition necessary, I greatly
 fear, that I have made you a fatal present; I foresee
 that this money will excite avarice and ambition, the
 lust of the eye and the pride of life; that it will pro-
 duce innumerable arts, which can only corrupt vir-
 tue and gratify idleness; that it will destroy your re-
 lish for that happy simplicity, which is, at once, the
 blessing, and the security of life; and make you look,
 with contempt, upon agriculture, the support of our
 existence, and the source of every valuable possession.
 But I call the gods to witness, that I made you ac-
 quainted with money, a thing useful in itself, in the
 integrity of my heart! Erichon, however, having
 lived to see the mischiefs that he dreaded come to pass,
 retired, overwhelmed with grief, to a desert moun-
 tain; where he lived, to an extreme old age, in po-
 verty and solitude, disgusted with government, and
 deploring the folly of mankind.

Not long afterwards, Greece beheld a new wonder
 in Triptolemus, to whom Ceres had taught the art
 of cultivating the earth, and of covering it every
 year with a golden harvest. Mankind were, indeed,
 already acquainted with corn, and the manner of mul-
 tiplying it by seed; but they knew only the first ru-
 diments of tillage; and Triptolemus, being sent by
 Ceres, came, with the plough in his hand, to offer
 the bounty of that goddess to all who had spirit to
 overcome the natural love of rest, and apply them-
 selves diligently to labour. The Greeks soon learnt
 of Triptolemus to part the earth into furrows, and
 render it fertile by breaking up its surface. The yel-
 low corn soon strewed the fields under the sickle of
 the reapers; and the wandering barbarians, that were
 dispersed in the forests of Epirus and Etolia, seeking

acorns

“ acorns for their subsistence, when they had learnt to
“ sow corn and make bread, threw off their ferocity,
“ and submitted to the laws of civil society. Triptolemus made the Greeks sensible of the pleasure that
“ is to be found in that independent wealth which a
“ man derives from his own labour; and in the possession of all the necessaries and conveniences of life,
“ the genuine produce of their own field. This abundance, recalled to their minds the counsel of Erechthon.
“ They held money in contempt; and all other factitious wealth, which has no value, but in the vain
“ imaginations of men: which tempts them to pleasures, that are neither sincere nor safe; and diverts
“ them from that labour, which alone supplies all that
“ is of real value, with innocence and liberty. They
“ were now convinced, that a paternal field, with a
“ kindly soil and diligent cultivation, was the best inheritance for those that were wisely content with the
“ simple plenty that contented their fathers; who, wanting
“ nothing that was useful, desired nothing that was vain.
“ Happy would it have been for the Greeks, if they
“ had steadily adhered to these maxims, so fit to render
“ them free, powerful, and happy; and to inspire and
“ maintain a uniform and active virtue, which would
“ have made them worthy of such blessings! but alas!
“ they began to admire false riches; by degrees, they
“ neglected the true; and they degenerated from this
“ admirable simplicity! O my son! the sceptre of thy
“ father shall, one day, descend to thee: in that day,
“ remember to lead thy people back to agriculture, to
“ honour the art, to encourage those that practise it,
“ and to suffer no man either to live in idleness, or employ himself only to propagate luxury and sloth.
“ These men, who governed with such benevolence and
“ wisdom upon earth, are here favourites of heaven!
“ They were, in comparison with Achilles and other
“ heroes, who excelled only in war, what the gentle
“ and genial gales of the spring are to the desolating
“ storms of winter; and they now as far surpass them
“ in

“ in glory, as the sun, that gives the day, furpasse, in
“ splendour, the moon that can only lessen the dark-
“ ness of the night.”

While Arceſius was thus ſpeaking, he perceived that Telemachus had fixed his eyes upon a little grove of laurels, and a rivulet of pure water, that was bordered with roſes, violets, lilies, and a thouſand other odoriferous flowers, the vivid colours of which reſembled thoſe of Iris, when ſhe deſcends upon the earth, with ſome meſſage from the gods to man. He ſaw, in this delightful ſpot, an inhabitant of Elyſium, whom he knew to be Sefoſtris. There was, now, a majeſty in the appearance of this great prince, infinitely ſuperior to that which diſtinguiſhed him upon the throne of Ægypt: his eyes ſparkled with a divine radiance, that Telemachus could not ſtedfaſtly behold; and he appeared to have drank, even to exceſs, of immortality and joy; ſuch was the rapture, beyond all that mortals have the power to feel, which the divine ſpirit, as the reward of his virtue, had poured into his breaſt!

“ O my father !” said Telemachus to Arceſius, “ I know him ; it is Seſoſtris, the wife and good, whom I beheld, not long ſince, upon his throne in Ægypt !” It is he,” replied Arceſius ; “ and, in him, you have an example of the boundleſs liberality with which good kings are rewarded by the gods ; yet all the felicity which now overflows his boſom, and ſparkles in his eye, is nothing, in compariſon of what he would have enjoyed, it, in the exceſs of proſperity, he had been ſtill moderate and juſt. An ardent deſire to abaſe the pride and insolence of the Tyrians, impelled him to take their city. This acquisition kindled a deſire of more, and he was ſeduced by the vain glory of a conqueror : he ſubdued, or rather he ravaged, all Aſia. At his return into Ægypt, he found the throne uſurped by his brother, who had rendered the beſt laws of the country ineffectual, by an iniquitous adminiſtration. His conqueſts of other kingdoms, therefore, ſerved only to throw his own
Vol. II. “ into

“ into confusion: yet he was so intoxicated with the
 “ vanity of conquest, that he harnessed the princes,
 “ whom he had subdued, to his chariot. This was
 “ less excusable, than all the rest: but he became, at
 “ length, sensible of his fault, and ashamed of his in-
 “ humanity. Such was the fruit of his victories! and
 “ the great Sesostris has left an example of the injury
 “ done by a conqueror to his country and himself,
 “ when he usurps the dominions of others: this de-
 “ graded the character of a prince, in other respects
 “ so just and beneficent; and this has diminished the
 “ glory, which the gods intended for his reward.

“ But seest thou not another shade, my son, distin-
 “ guished by a wound, and a lambent light that plays
 “ round it like a glory? That is Diocledes, a king of
 “ Caria, who voluntarily gave up his life in battle, be-
 “ cause an oracle had foretold, that, in a war between
 “ the Carians and Lycians, the nation, whose king
 “ should be slain, would be victorious.

“ Observe yet another: that is a wise legislator,
 “ who, having instituted such laws as could not fail to
 “ render his people virtuous and happy, and bound
 “ them by a solemn oath not to violate them in his ab-
 “ sence; immediately disappeared, became a voluntary
 “ exile from his country, and died poor and unnoticed
 “ on a foreign shore, that his people might, by that
 “ oath, be obliged to keep his laws inviolate for ever.

“ He, whom thou seest not far off from there, is
 “ Eunestus, a king of Pylos, and an ancestor of Nestor.
 “ During a pestilence that desolated the earth,
 “ and crowded the banks of Acheron with shades newly
 “ dismissed from above, he requested of the gods that
 “ he might be permitted to redeem the lives of his people
 “ with his own: the gods granted his request; and
 “ have, here, rewarded it with felicity and honour, in
 “ comparison of which, all that royalty upon earth can
 “ bestow, is vain and unsubstantial, like a shadow or a
 “ dream.

“ That old man, whom you see crowned with flowers,
 “ is

“ is Belus. He reigned in Egypt, and espoused Anchi-
“ noe, the daughter of the god Nilus, who fertilizes the
“ earth with a flood that he pours over it from a secret
“ source. He had two sons ; Danaus, whose history you
“ know ; and Ægyptus, from whom that mighty king-
“ dom derives its name. Belus thought himself more
“ enriched, by the plenty which he diffused among his
“ people, and the love that he acquired in return, than
“ by all the levies he could have raised, if he had taxed
“ them to their utmost ability. These, my son, whom
“ you believe to be dead ; these only, are the living :
“ those are the dead who languish upon earth, the
“ victims of disease and sorrow ! The terms are inverted,
“ and should be restored to their proper place. May
“ the gods vouchsafe thee such virtue as this life shall
“ reward ; a life which nothing can imbitter or destroy !
“ But halte, now, from this world, to which thou art
“ yet unborn : it is time the search for thy father should
“ be renewed. Alas, what scenes of blood shalt thou
“ behold, before he is found ! What glory awaits thee,
“ in the fields of Hesperia ! Remember the counsels of
“ Mentor : let these be the guide of thy life : and thy
“ name shall be great to the utmost limits of the earth,
“ and the remotest period of time !”

Such was the admonition of Arceſius ; and he immediately conducted Telemachus to the ivory gate that leads from the gloomy dominions of Pluto. Telemachus parted from him, with tears in his eyes ; but it was not possible to embrace him ; and leaving behind him the shades of everlasting night, he made haste back to the camp of the allies ; having joined the two young Cretans in his way, who had accompanied him to the mouth of the cavern, and despaired of his return.

END OF THE NINETEENTH BOOK.

BOOK XX.

Venusium having been left as a deposit by both parties in the hands of the Lucanians, Telemachus declares against seizing it in an assembly of the chiefs, and persuades them to be of his opinion: he discovers great penetration and sagacity with respect to two deserters, one of whom, Acanthus, had undertaken to poison him; and the other, Diocorus, had offered to bring him Adrastus's head. In the battle which soon follows, Telemachus strewns the field with dead in search of Adrastus: Adrastus, who is also in search of Telemachus, engages and kills Pisistratus, the son of Nestor; Philoctetes comes up, and at the moment when he is about to pierce Adrastus, is himself wounded, and obliged to retire: Telemachus, alarmed by the cry of his friends, among whom Adrastus is making a terrible slaughter, rushes to their assistance: he engages Adrastus, and prescribes conditions, upon which he gives him his life: Adrastus, rising from the ground, attempts treacherously to kill his conqueror by surprise, who engages him a second time, and kills him.

IN the mean time, the chiefs of the army assembled, to consider whether it was expedient to possess themselves of Venusium, a strong town, which Adrastus had formerly taken from a neighbouring people, the Peucetian Apulians. They had entered into the alliance that was formed against him, to obtain satisfaction for the injury; and Adrastus, to soften their resentment, had put the town as a deposit into the hands of the Lucanians; he had, however, at the same time, corrupted the Lucanian garrison, and its commander, with money; so that he had still more authority in Venusium, than the Lucanians; and the Apulians, who had consented that Venusium should be garrisoned with Lucanian forces, were thus defrauded in the negotiation.

A citizen of Venusium, whose name was Demophantes, had secretly offered to put the allies in possession of one
of

of the gates by night ; an advantage which was of the greater importance, as Adrastus had placed his magazine of military stores and provisions in a neighbouring castle, which could not hold out against an enemy that was in possession of Venusium. Philoctetes and Nestor had already given their opinion, that this offer should be accepted ; and the rest of the chiefs, influenced by their authority, and struck with the facility of the enterprise and its immediate advantages, applauded their determination : but Telemachus, as soon as he returned, exerted his utmost abilities to set it aside.

“ I confess,” said he, “ if any man can deserve to be surprised and deceived, it is Adrastus, who has practised fraud against all mankind : and I am sensible that the surprise of Venusium, will only put you in possession of a town, which, by right, is yours already ; because it belongs to the Apulians, who are confederates in your expedition : I also acknowledge that you may improve this opportunity with the greater appearance of justice, as Adrastus, who has made a deposit of the town in question, has, at the same time, corrupted the commander and the garrison, to suffer him to enter it, whenever he shall think fit : and I am convinced, as well as you, that if you should take possession of Venusium to-day, you would, to-morrow, be masters of the neighbouring castle, in which Adrastus has formed his magazine ; and that, the day following, this formidable war will be at an end. But is it not better to perish, than to conquer by means like these ? Must fraud be counteracted by fraud ? Shall it be said, that so many kings, who united to punish the perfidy of Adrastus, were themselves perfidious ! If we can adopt the practices of Adrastus without guilt, Adrastus himself is innocent ; and our attempt to punish him injurious. Has all Hesperia, sustained by so many colonies of Greece, by so many heroes returned from the siege of Troy, no other arms to oppose the fraud and treachery of Adrastus, than treachery and fraud ? You have sworn by all that

“ is most sacred, to leave Venusium a deposit in the
“ hands of the Lucanians : the Lucanian garrison, you
“ say, is corrupted by Adrastus, and I believe it to be
“ true ; but this garrison is still Lucanian ; it receives
“ the pay of the Lucanians, and has not yet refused to
“ obey them ; it has preserved, at least, an appearance
“ of neutrality ; neither Adrastus nor his people have
“ yet entered it ; the treaty is still subsisting ; and the
“ gods have not forgotten your oath. Is a promise never
“ to be kept but when a plausible pretence to break
“ it is wanting ? Shall an oath be sacred only, when nothing
“ is to be gained by its violation ? If you are insensible
“ to the love of virtue, and the fear of the gods, have ye
“ no regard to your interest and reputation ? If you give
“ so pernicious an example to mankind, by breaking your
“ promise and violating your oath, in order to put an end
“ to a war, how many wars will this impious conduct
“ excite ? By which of your neighbours will you not be
“ at once dreaded and abhorred ; and by whom will you
“ afterwards be trusted in the most pressing necessity ?
“ What security can you give for your faith, when you
“ design to keep it ! and how will you convince your
“ neighbours, that you intend no fraud, even when you
“ are sincere ? Shall this security be a solemn treaty ?
“ You have trodden treaties under foot. Shall it be an
“ oath ? Will they not know that you set the gods at
“ defiance, when you can derive any advantage from
“ perjury ? With respect to you, peace will be a state
“ of no greater security than war ; for whatever you do,
“ will be considered as the operations of war, either
“ secret or avowed. You will be the constant enemies
“ of all, who have the misfortune to be your neighbours.
“ Every affair, which requires reputation, probity, or
“ confidence, will, to you, become impracticable ; and
“ you will never be able to make any promise that can
“ be believed. But there is yet another interest, yet
“ nearer and more pressing, which must strike you, if
“ you are not lost to all sense of probity, and wholly
“ blind to your advantage : a
“ conduct

“conduct so perfidious, will be a canker in the very
“heart of your alliance, which it must finally destroy.
“The fraud that you are about to practise against
“Adrastus, will inevitably render him victorious.”

At these words the assembly demanded, with great emotion, how he could take upon him to affirm that the alliance would be ruined by a measure, that would procure them certain and immediate victory. “How can
“you,” said he, “confide in each other, if you violate the only bond of society and confidence, your plighted faith? After you have admitted this maxim, that the laws of honesty and truth may be violated, to secure a considerable advantage; who, among you, would confide in another, when that other may secure considerable advantage, by breaking his promise and defrauding you? and when this is the case, what will be your situation? Which of you would not practise fraud, to preclude the fraudulent practices of his neighbour? What must become of an alliance consisting of so many nations, each of which has a separate interest, when it is agreed among them, in a public deliberation, that every one is at liberty to circumvent his neighbour, and violate his engagements? Will not the immediate consequence be distrust and dissention; an impatience to destroy each other, excited by the dread of being destroyed? Adrastus will have no need to attack you: you will effect his purpose upon yourselves, and justify the perfidy you combined to punish.

“Ye mighty chiefs! renowned for magnanimity and wisdom, who govern innumerable people with experienced command, despise not the counsel of a youth. Whatever is your danger or distress, your resources should be diligence and virtue. True fortitude can never despair: but if once you pass the barrier of integrity and honour, your retreat is cut off, and your ruin inevitable: you can never more establish that confidence, without which no affair of importance can succeed; you can never make those hold virtue sacred,
“whom

“ whom you have once taught to despise it. And,
 “ after all, what have you to fear? Will not your
 “ courage conquer, without so base an auxiliary as
 “ fraud? Are not your own powers, and the strength
 “ of united nations, sufficient? Let us fight; and if
 “ we must, let us die; but let us not conquer with
 “ the loss of virtue and of fame. Adrastus, the im-
 “ pious Adrastus, is in our power; and nothing can
 “ deliver him, but our participation of the crimes that
 “ expose him to the wrath of heaven.”

When Telemachus had done speaking, he perceived that his words had carried conviction to the heart. He observed, that, of all who were present, not one offered to reply; their thoughts were fixed; not, indeed, upon him, nor the graces of his elocution; but upon the truths that he had displayed. At first, all was silent astonishment, expressed only by the countenance: but, after a short time, a confused murmur spread by degrees through the whole assembly: they looked upon each other; and all were impatient to declare their sentiments, though every one was afraid to speak first. It was expected, that the chiefs of the army should give their opinion: and the venerable Nestor, at length, spoke as follows: “ The gods, O son of Ulysses! have spoken
 “ by thy voice; Minerva, who has so often inspired
 “ thy father, has suggested to thee the wise and gener-
 “ ous counsel which thou hast given to us. I think not
 “ of thy youth: for when I hear thee, Pallas only is
 “ present to my mind. Thou hast been the advocate
 “ of virtue. The greatest advantage, without virtue,
 “ is loss: without virtue, men are suddenly overtaken
 “ by the vengeance of their enemies, they are distrusted
 “ by their friends, abhorred by good men, and obnoxious
 “ to the righteous anger of the gods. Let us then
 “ leave Venusium in the hands of the Lucanians, and
 “ think of defeating Adrastus only by our own magna-
 “ nimity.”

Thus Nestor spoke, and the whole assembly applauded: but their eyes were fixed upon Telemachus; and every
 one

one thought he saw the wisdom of the goddess that inspired him, lighten in his countenance.

This question being determined, the council began immediately to debate another, in which Telemachus acquired equal reputation. Adrastus, with a perfiy and cruelty natural to his character, had sent one Acanthus into the camp as a deserter, who had undertaken to destroy the principal commanders of the army by poison; and had a particular charge not to spare Telemachus, who was already become the terror of the Daunians. Telemachus, who was too generous and brave easily to entertain suspicion, readily admitted this wretch to his presence, and treated him with great kindness; for having seen Ulysses in Sicily, he recommended himself by relating his adventures. Telemachus took him under his immediate protection, and consoled him under his misfortunes; for he pretended to have been defrauded, and treated with indignity, by Adrastus. Telemachus, however, was warming and cherishing a viper in his bosom, which his kindness only could enable to destroy him. Acanthus had dispatched another deserter, whose name was Arion, from the camp of the allies to Adrastus, with particular intelligence of its situation; and assurances that he would give poison to the chief commanders, and in particular to Telemachus, the next day, at an entertainment, to which he had been invited as a guest. It happened that this man was detected and seized, as he was escaping from the camp; and, in the terror and confusion of conscious guilt, he confessed his treachery. Acanthus was suspected to have been his accomplice, because a remarkable intimacy had been observed between them; but Acanthus, who had great courage, and was profoundly skilled in dissimulation, made so artful a defence, that nothing could be proved against him, nor could the conspiracy be traced to its source.

Many of the princes were of opinion, that he ought certainly to be sacrificed to the public safety: "He must at all events," said they, "be put to death; for

“ for the life of a private individual is nothing, in comparison with the lives of so many kings. It is possible he may die innocent ; but that consideration should have no weight, when the vicegerents of the gods are to be secured from danger.”

“ This horrid maxim,” said Telemachus, “ this barbarous policy, is a disgrace to human nature. Is the blood of men to be so lightly spilt ; and are they to be thus wantonly destroyed by those that are set over them only for their preservation ? The gods have made you to mankind, what the shepherd is to his flock ; and will you degrade yourselves into wolves, and worry and devour those, whom you ought to cherish and protect ? Upon your principles, to be accused, and to be guilty, is the same thing ; and every one that is suspected must die. Envy and calumny will destroy innocence at pleasure ! the oppressed will be sacrificed to the oppressor ; and, in proportion as tyranny makes kings distrustful, judicial murderers will depopulate the state.”

Telemachus uttered this remonstrance with a vehemence and authority that gave it invincible force ; and covered those, who gave the counsel he had reproved, with confusion. He perceived it, and softened his voice : “ As for myself,” said he, “ I am not so fond of life, as to secure it upon such terms. I had rather Acanthus should be wicked, than Telemachus ; and would more willingly perish by his treason, than destroy him unjustly, while I doubt only of his crime. A king is, by his office, the judge of his people ; and his decision should be directed by wisdom, justice, and moderation : let me then examine Acanthus in your presence.”

Every one acquiesced, and Telemachus immediately questioned him concerning his connection with Arion : he pressed him with a great variety of particulars : and he frequently took occasion to intimate a design of sending him back to Adrastus, as a deserter : this, if he had really deserted, would have alarmed him ; for Adrastus
would

would certainly have punished him with death: but Telemachus, who watched the effect of this experiment with great attention, perceived not the least token of fear, either in his countenance or his voice; and, therefore, thought it probable, that he was guilty of the conspiracy.

Not being able, however, fully to convict him, he demanded his ring: "I will send it," said he, "to Adrastus." At the demand of his ring, Acanthus turned pale: and Telemachus, who kept his eyes fixed upon him, perceived that he was in great confusion. The ring being delivered, "I will send Polytropus," said Telemachus, "a Lucanian, whom you well know, to Adrastus, as a messenger dispatched with private intelligence from you; and he shall produce this ring as a token. If it is acknowledged by Adrastus, and, by this means, we discover that you are his emissary, you shall be put to death by torture; but if you will now voluntarily confess your guilt, we will remit the punishment it deserves, and only banish you to some remote island, where every thing shall be provided for your subsistence." Acanthus being now urged both by fear and hope, made a full confession; and Telemachus prevailed with the kings to give him his life, as he had promised it; and he was sent into one of the Echinadian islands, where he passed his days in security and peace. Not long afterwards, a Daunian of obscure birth, but of a daring and violent spirit, whose name was Diocorus, came into the camp of the allies by night, and offered to assassinate Adrastus in his tent: this offer it was in his power to make good; for, whoever despises his own life, can command that of another. Diocorus had no wish, but for revenge; Adrastus had forcibly taken away his wife, whom he loved to distraction, and who was equal in beauty to Venus herself; and he had determined either to kill the tyrant, and recover his wife, or perish in the attempt. He had received secret instructions how to enter the tent in the night; and had learnt, that his enterprise would be favoured by many officers
in

in the service: but he thought it would also be necessary, that the allies should attack the camp at the same time; as the confusion would facilitate his escape, and afford him a fairer opportunity to carry off his wife.

As soon as this man had made the confederate princes acquainted with his design, they turned towards Telemachus, as referring implicitly to his decision. "The gods," said he, "who have preserved us from traitors, forbid us to employ them. It would be our interest to reject treachery, if we had not sufficient virtue to detect it: if we should once practise it against others, our example would justify others in the practice of it against us: and then, who among us will be safe? If Adrastus should avoid the mischief that threatens him, it will recoil upon ourselves; the nature of war will be changed; military skill and heroic virtue will have no object; and we shall see nothing but perfidy, treason, and assassination: we shall ourselves experience their fatal effects; and deserve to suffer every evil, to which we have given sanction by our practice. I am, therefore, of opinion, that we ought to send back this traitor to Adrastus; not for his sake, indeed; but the eyes of all Hesperia, and of all Greece, are upon us, and we owe this testimony of our abhorrence of perfidy to them, and to ourselves; we owe it also to the gods, for the gods are just."

Dicæon was accordingly sent away to Adrastus, who trembled at the review of his danger, and was beyond expression amazed at the generosity of his enemies; for the wicked have no idea of disinterested virtue: he contemplated what had happened with admiration, and a secret and involuntary praise; but he did not dare to applaud it openly; being conscious that it would condemn himself; it brought into his mind the fraud and cruelty he had practised, with a painful sense both of guilt and shame. He endeavoured to account for appearances, without imputing to his enemies such virtue as he could not emulate; and, while he felt himself indebted to them for his life, he could not think of ingratitude without compunction:

compunſion: but, in thoſe who are habitually wicked, remorse is of ſhort duration.

Adraſtus, who ſaw the reputation of the allies perpetually increaſe, thought it abſolutely neceſſary to attempt ſomething of importance againſt them immediately: as he found they muſt of neceſſity loſe him in virtue, he could only hope to gain the advantage of them in arms; and, therefore prepared to give them battle without delay.

The day of action arrived; and Aurora had ſcarce ſtrewed her roſes in the path of the ſun, and thrown open the gates of the eaſt before him, when Telemachus, anticipating the vigilance of experience and age, broke from the ſoft embraces of ſleep, and put all the commanders in motion. His morion, covered with horſe-hair that floated in the wind, already glittered upon his head; his cuiras diffuſed a new ſun-ſhine upon the plain; and his ſhield, the work of Vulcan, beſides its natural beauty, ſhone with a divine effulgence, which it derived from the ægis of Minerva that was concealed under it: in one hand he held a lance, and, with the other, he pointed out the poſts which the ſeveral diviſions of the army were to occupy. Minerva had given a fire to his eye that was more than human, and animated his countenance with an expreſſion of awful majeſty, that ſeemed to be an earneſt of victory. He marched, and all the princes of the confederacy, forgetting their dignity and their age, followed him by an irreſiſtible impuſe: their hearts were inacceſſible even to envy; and every one yielded, with a ſpontaneous obedience, to him, who was under the immediate but invincible conduct of Minerva. There was now nothing impetuous or precipitate in his deportment; he poſſeſſed himſelf, with the moſt placid tranquillity, and condeſcending patience; he was ready to hear every opinion, and to improve every hint: but he ſhewed alſo the greateſt activity, vigilance, and foreſight; he provided againſt the remoteſt contingencies; he was neither diſconcerted himſelf, nor diſconcerted others; he excuſed all miſtakes; regulated all that was amiſs; and obviated difficulties even in their cauſes, be-

fore they could take effect: he exacted no unreasonable service, he left every man at liberty, and enjoyed every man's confidence. When he gave an order, he expressed himself with the greatest plainness and perspicuity; he repeated it, to assist the apprehension and memory of those that were to execute it; he consulted their looks while he was speaking, to know whether he was perfectly understood, and he made them express their sense of his orders in their own words. When he had satisfied himself of the abilities of the persons he employed, and perceived that they perfectly entered into his views, he never dismissed them without some mark of his esteem and confidence; every one that was engaged in the execution of his designs, was interested in the success, from a principle of love to their commander, whom they wished, more than all things, to please. Nor was their activity restrained, by the fear of having misfortune imputed to them as a fault: for he blamed none that were unsuccessful even by mistake, if their intentions appeared to have been good.

The first rays of the sun now tinged the horizon with a glowing red, and the sea sparkled with the reflected fires of the rising day: the plain was thronged with men and arms, and horses and chariots were every where in motion. And almost infinite variety of sounds produced a loud but hoarse noise, like that of the sea, when a mighty tempest, at the command of Neptune, moves the world of waters to its foundation; and Mars, by the din of arms, and the dreadful apparatus of war, began to scatter the seeds of rage in every breast. Spears stood erect in the field as thick as corn, that hides the furrows of the plough in autumn; a cloud of dust rose in the air, which hid both heaven and earth, by degrees, from the sight of man; and inexorable Death advanced, with Confusion, Horror, and Carnage in his train.

The moment the first flight of arrows was discharged, Telemachus, lifting up his hands and eyes to heaven, pronounced these words: "O Jupiter, father both of
 " gods and men! Thou seest justice on our side; and
 " peace,

“ peace, which we have not been ashamed to seek : we
“ draw the sword with reluctance; and would spare
“ the blood of man, Against even this enemy, however
“ cruel, perfidious, and prophane, we have no malice.
“ Judge, therefore, between him and us. If we must
“ die, it is thy hand that resumes the life it has given !
“ If Hesperia is to be delivered, and the tyrant abased,
“ it is thy power, and the wisdom of Minerva, that
“ shall give us victory ! The glory will be due to thee,
“ for the fate of battle is weighed in thy balance. We
“ fight in thy behalf, for thou art righteous : and
“ Adrastus is, therefore, more thy enemy, than ours.
“ If, in thy behalf, we conquer, the blood of a whole
“ hecatomb shall smoke upon thy altars, before the
“ day is past !”

Then, shaking the reins over the fiery and foaming couriers of his chariot, he rushed into the thickest rank of the enemy. The first that opposed him was Periander the Locrian : he was covered with the skin of a lion, which he had slain when he was travelling in Cilicia ; and he was armed, like Hercules, with a club of enormous size : he had the stature, and the strength of a giant ; and, as soon as he saw Telemachus, he despised his youth, and the beauty of his countenance ; “ Is it
“ for thee,” said he, “ effeminate boy ! to dispute the
“ glory of arms with us ? Hence ; and seek thy father
“ in the dominions of the dead !” He spoke, and lifted his ponderous and knotted mace against him ; it was studded with pikes of steel, and had the appearance of a mast. All that were near trembled at its descent ; but Telemachus avoided the blow, and rushed upon his enemy, with a rapidity equal to the flight of an eagle. The mace falling upon the wheel of a chariot that was near him, dashed it to pieces ; and, before Periander could recover it, Telemachus pierced his neck with a dart. The blood which gushed in a torrent from the wound, instantly stifled his voice ; his hand relaxed ; and the reins falling upon the neck of his couriers, they started away with ungoverned fury. He fell from the
Vol. II, O 2 chariot;

chariot; his eyes were suffused with everlasting darkness; and his countenance, pale and disfigured, was still impressed with the agonies of death. Telemachus was touched with pity at the sight, and immediately gave the body to his attendants; reserving to himself the lion's skin and mace as trophies of victory.

He then fought Adrastus in the thickest of the battle, and overturned a crowd of heroes in his way: Hileus, who had harnessed to his chariot two couriers, bred in the vast plains that are watered by the Aufidus, scarcely inferior to those of the sun; Demolcon, who, in Sicily, had almost rivalled Eryx in combats with the cestus: Cranter, who had been the host and friend of Hercules, when he passed through Hesperia, to punish the villainies of Cacus with death: Menecrates, who, in wrestling, was said to have rivalled Pollux; Hypocoon the Salapian, who in managing the horse, had the grace and dexterity of Castor; the mighty hunter Eurimedes, who was always stained with the blood of bears and wild boars, that he flew upon the frozen summits of the Appennine, and who was said to have been so great a favourite of Diana, that she taught him the use of the bow herself; Nicostrates, who had conquered a giant, among the rocks of mount Garganus, that vomited fire! and Eleanthus, who was betrothed to Pholoe, a youthful beauty, the daughter of the god that pours the river Liris from his urn.

She had been promised, by her father, to him who should deliver her from a winged serpent, which was bred on the borders of the stream, and which an oracle had predicted should, in a few days, devour her. Eleanthus, for the love of Pholoe, undertook to destroy the monster, and succeeded; but the fates withheld him from the fruits of his victory; and, while Pholoe was preparing for the reunion, and expecting the return of her hero with a tender and timid joy, she learnt that he had followed Adrastus to the war, and that his life was cut off by an untimely stroke. Her sighs were wafted to the surrounding woods and mountains, upon every
gale:

gale : her eyes overflowed with tears ; and the flowers which she had been wreathing into garlands were neglected : in the distraction of her grief, she accused heaven of injustice ; but the gods beheld her with compassion ; and accepting the prayers of her father, put an end to her distress. Her tears flowed in such abundance, that she was suddenly changed into a fountain, which, at length, mingled with the parent stream ; but the waters are still bitter ; no herbage blossoms upon its banks ; and no tree, but the cypress, refreshes them with a shade.

In the mean time, Adrastus, who had learnt that Telemachus was spreading terror on every side, went in search of him with the utmost ardour and impatience. He hoped to find him an easy conquest, as he had yet scarcely acquired the full strength of man : the tyrant did not, however, trust wholly to this advantage, but took with him thirty Daunians, of uncommon boldness, dexterity, and strength, to whom he had promised great rewards for killing Telemachus in any manner. If, at this time, they had met, and the thirty Daunians had surrounded the chariot of the young hero, while Adrastus had attacked him in front, he would certainly have been cut off without difficulty : but Minerva turned this formidable band another way.

Adrastus, thinking he distinguished the voice and figure of Telemachus among a crowd of combatants, that were engaged in a small hollow at the foot of a hill, rushed to the spot, that he might satiate his revenge : but, instead of Telemachus, he found Nestor, who, with a feeble hand, threw some random shafts, that did no execution. Adrastus, in the rage of disappointment, would instantly have slain him, if a troop of Pylians had not surrounded their king. And now, a multitude of arrows obscured the day, and covered the contending armies like a cloud : nothing was to be heard but the groans of death, and the clashing armour of those that fell ; the ground was loaded with mountains of slain, and deluged with rivers of blood. Mars and Bellona, attended by the infernal furies, and clothed in garments

that dropped with gore, enjoyed the horrors of the battle, and animated the combatants with new fury. By these relentless deities, enemies to man, Pity, generous Valour, and mild Humanity, were driven from the field; and Slaughter, Revenge, Despair, and Cruelty, raged amidst the tumult without control. Minerva, the wise and invincible, shuddered, and turned with horror from the scene.

Philoctetes, in the mean time, though he walked with difficulty with the shafts of Hercules, limped to the assistance of Nestor with all his might: Adrastus, not being able to penetrate the guard of Pylians that surrounded him, laid many of them in the dust. He slew Etefilans, who was so light of foot, that he scarcely imprinted the sand; and, in his own country, left the rapid waves of Eurotas and Alpheus behind him: he overthrew also Eutiphron, who exceeded Hylas in beauty, and Hypolitus in the chase; Pterelaus, who had followed Nestor to the siege of Troy, and was beloved by Achilles for his prowess and valour; Aristogiton, who, having bathed in the river Achelous, was said to have received from the deity of the stream, the secret gift of assuming whatever form he desired, and who had, indeed, a suppleness and agility that eluded the strongest grasp; but Adrastus, by one stroke of his lance, rendered him motionless for ever, and his soul rushed from the wound with his blood.

Nestor, who saw the bravest of his commanders fall under the cruel hand of Adrastus, as ears of corn, ripened into a golden harvest, fall before the sickle of the reaper, forgot the danger to which, tremulous and feeble with age, he exposed himself in vain: his attention was wholly fixed upon his son Pisistratus, whom he followed with his eye, as he was bravely sustaining the party that defended his father. But now the fatal moment was come, when Nestor was once more to feel the infelicity of having lived too long.

Pisistratus made a stroke against Adrastus with his lance, so violent, that if the Daunian had not avoided it,

it must have been fatal. The assailant having missed his blow, staggered with its force; and before he could recover his position, Adrastus wounded him with a javelin in the belly: his bowels, in a torrent of blood, followed the weapon; his colour faded like a flower that is broken from its root; his eyes became dim, and his voice faltered. Alcæus, his governor, who fought near him, sustained him as he fell; and had just time to place him in the arms of his father, before he expired. He looked up, and made an effort to give the last token of his tenderness; but having opened his lips to speak, the spirit issued with his breath.

Nestor now defended against Adrastus by Philoctetes, who spread carnage and horror round him, still supported the body of his son, and pressed it in an agony to his bosom. The light was now hateful to his eyes; and his passion burst out into exclamation and complaint: “Wretched man,” said he, “to have been once a father, and to have lived so long! Wherefore, O inexorable Fates! would ye not take my life when I was chasing the Caledonian boar, sailing in the expedition to Colchis, or courting danger in the siege of Troy? I should then have died with glory, and tasted no bitterness in death. I now languish with age and sorrow! I am now feeble, and despised; I live only to suffer, and have sensibility only for affliction! O my son! O my dear son, Pisistratus! when I lost thy brother Antilochus, I had still thee to comfort me, but I now have thee no more; I possess nothing, and can receive no comfort! with me all is at an end; and even in hope, that only solace of human misery, I have no portion! O my children! Antilochus and Pisistratus! I feel, this day, as if this day I had lost ye both; and the first wound in my heart, now bleeds afresh. Alas! I shall see ye no more! Who shall close my eyes when I die, and who shall collect my ashes for the urn! Thou hast died, O my dear Pisistratus! like thy brother, the death of a hero; and to die is forbidden only to me!” In

In this transport of grief, he would have killed himself with a javelin that he held in his hand : but he was prevented by those that stood by him. The body of his son was forced from his arms ; and sinking under the conflict, he fainted : he was carried, in a state of insensibility, to his tent ; where, soon reviving, he would have returned to the combat, if he had not, by a gentle force, been restrained.

In the mean time, Adrastus and Philoctetes were mutually in search of each other. Their eyes sparkled like those of the leopard and the lion, when they fight in the plains that are watered by the Caister ; their looks were savage, and expressed hostile fury and unrelenting vengeance : every lance that they dismissed, was fatal ; and the surrounding warriors gazed at them with terror. At last they got sight of each other ; and Philoctetes applied one of those dreadful arrows to his bow, which, from his hand, never missed the mark, and which inflicted a wound that no medicine could cure. But Mars, who favoured the fearless cruelty of Adrastus, would not yet suffer him to perish : it was the pleasure of the god, that he should prolong the horrors of the war, and increase the number of the dead : and he was still necessary to divine justice, for the punishment of man.

Philoctetes, at the very moment when he was sitting the shaft against Adrastus, was himself wounded with a lance ; the blow was given by Amphi machus, a young Lucanian, more beautiful than Nireus, who among all the commanders at the siege of Troy, was excelled in person only by Achilles. Philoctetes, the moment he received the wound, discharged the arrow at Amphi machus. The weapon transixed his heart : the lustre of his eyes, so beautifully black, was extinguished, and they were covered with the shades of death : his lips, in comparison of which, the roses, that Aurora scattered in the horizon, are pale, lost their colour ; and his countenance, so blooming and lovely, became ghastly and disfigured. Philoctetes himself was touched with
compassion ;

compassion : and, when his body lay weltering in his blood, and his tresses, which might have been mistaken for Apollo's, were trailed in the dust, every one lamented his fall.

Philoctetes, having slain Amphimachus, was himself obliged to retire from the field : he became feeble by the loss of blood : and he had exerted himself so much in the battle, that his old wound became painful, and seemed ready to break out afresh ; for notwithstanding the divine science of the sons of Æsculapius, the cure was not perfect. Thus exhausted, and ready to fall upon the heaps of the slain that surrounded him, he was borne off by Archidamas, who excelled all the Oebalians that he brought with him to found the city of Petilia, in dexterity and courage, just at the moment, when Adrastus might, with ease, have laid him dead at his feet. And now the tyrant found none that dared to resist him, or retard his victory : all his enemies were either fallen or fled ; and he might justly be resembled to a torrent, which, having overflowed its bounds, rushes on with tumultuous impetuosity, and sweeps away the harvest and the flock, the shepherd and the village together.

Telemachus heard the shouts of the victors at a distance : and saw his people flying before Adrastus, with disorder and precipitation, like a timid hind, that, pursued by the hunter, traverses the plain, rushes through the forest, leaps the precipice, and plunges into the flood. A groan issued from his breast, and his eyes sparkled with indignation : he quitted the spot where he had long fought with so much danger and glory, and hastened to sustain his party : he advanced, covered with the blood of a multitude, whom he had extended in the dust ; and, in his way, he gave a shout, that was at once heard by both armies.

Minerva had communicated a kind of nameless terror to his voice, which the neighbouring mountains returned. The voice of even Mars was never louder in Thrace, when he called up the infernal furies, War and Death. The shout of Telemachus animated his people with new
courage,

courage, and chilled his enemies with fear; Adrastus himself was moved, and blushed at the confusion that he felt. A thousand fatal presages thrilled him with secret horror; and he was actuated rather by despair than courage: his trembling knees thrice bent under him, and he thrice drew back, without knowing what he did; his countenance faded to a deadly pale, and cold sweat covered his body; his voice became hollow, tremulous and interrupted; and a kind of sullen fire gleamed in his eyes, which appeared to be starting from their sockets. All his motions had the sudden violence of a convulsion, and he looked like Orestes, when he was possessed by the furies. He now began to believe there were gods; he fancied that he saw them, denouncing vengeance; and that he heard a hollow voice issuing from the depths of hell, and calling him to everlasting torment. Every thing impressed him with a sense, that a divine and invisible hand was raised against him; and that it would crush him in its descent. Hope was extinguished in his breast: and his courage fled, as light flies when the sun plunges in the deep, and the earth is enveloped in the shades of night.

Adrastus, whose tyranny would already have been too long, if the earth had not needed so severe a scourge; the impious Adrastus had now filled up the measure of his iniquity, and his hour was come. He rushed forward to meet his fate, with a blind fury, which horror, remorse, indignation and despair, united to inspire. At the first sight of Telemachus, he thought that Avernus opened at his feet, and the fiery waves of Phlegeton roared to receive him: he uttered a cry of terror, and his mouth continued open, but he was unable to speak; like a man terrified with a frightful dream, who makes an effort to complain, but can articulate nothing. He discharged a lance at Telemachus, with tremor and precipitation: but Telemachus, serene and fearless, as the friend of heaven, covered himself with his buckler; and victory seemed to overshadow him with her wings, and suspended a crown over his head; in his eye there was something

something that expressed, at once, courage and tranquillity : and such was his apparent superiority to danger, that he might have been taken for Minerva herself. He turned aside the lance that was thrown against him by Adrastus, who instantly drew his sword, that he might prevent Telemachus from discharging his lance in return : Telemachus, therefore, relinquished his spear ; and, seeing the sword of Adrastus in his hand, immediately unsheathed his own.

When the other combatants on each side saw them thus closely engaged, they laid down their arms ; and fixing their eyes upon them, waited, in silence, for the event which would determine the war. Their swords flashed like the bolts of Jove, when he thunders from the sky : and their polished armour resounded with the strokes. They advanced, retired, stooped, and sprung suddenly up ; till at length closing, each seized his antagonist at the same moment. The clasping ivy less closely embraces the elm, than these combatants each other. The strength of Adrastus was undiminished ; but that of Telemachus was not yet mature. Adrastus frequently endeavoured to surprise and stagger him, by a sudden and violent effort, but without success : he then endeavoured to seize his sword ; but the moment he relinquished his grasp for that purpose, Telemachus lifted him from the ground, and laid him at his feet. In this dreadful moment, the wretch, who had so long defied the gods, betrayed an unmanly fear of death. He was ashamed to beg his life, yet not able to suppress his desire to live : he endeavoured to move Telemachus with compassion : “ O son of Ulysses ! ” said he, “ I acknowledge that there are gods, and that the gods are just : their righteous retribution has overtaken me ! It is misfortune only that opens our eyes to truth : I now see it, and it condemns me. But let an unhappy prince bring thy father, now distant from his country, to thy remembrance, and touch thy breast with compassion ! ”

Telemachus, who kept the tyrant under him with his knee, and had raised the sword to dispatch him, suspended

pended the blow: "I fight," said he, "only for victory, and for peace; not for vengeance. Live then: but live, to atone for the wrongs you have committed: restore the dominions you have usurped; and establish justice and tranquillity upon the coast of Hesperia, which you have so long polluted by cruelty and fraud! live from henceforth, a convert to truth and virtue; Learn from your defeat, that the gods are just; and that the wicked are miserable: that to seek happiness in violence and deceit, is to ensure disappointment; and that there is no enjoyment like the constant exercise of integrity and benevolence! As a pledge of your sincerity, give us your son Metrodorus, and twelve chiefs of your nation for hostages."

Telemachus then suffered Adrastus to rise; and, not suspecting his insincerity, offered him his hand. But the tyrant, in this unguarded moment, perfidiously threw a short javelin at him, which he had hitherto kept concealed: the weapon was so keen, and thrown with such dexterity and strength, that it would have pierced the armour of Telemachus, if it had not been of divine temper; and Adrastus being now without arms, placed himself, for security, behind a tree. Telemachus then cried out, "Bear witness, Daunians, the victory is ours! The life of your king was mine, by conquest; and it is now forfeited by treachery. He that fears not the gods, is afraid of death; he that fears the gods, can fear nothing else." He advanced hastily towards the Daunians, as he spoke; and made a sign to his people, that were on the other side of the tree, where Adrastus had taken refuge, to cut off his retreat. The tyrant perceiving his situation, would have made a desperate effort to force his way through the Cretans; but Telemachus rushing upon him, sudden and irresistible as the bolt which the father of the gods launches from the summit of Olympus, to destroy the guilty, seized him with his victorious hand, and laid him prostrate in the dust; as the northern tempest levels the harvest, not yet ripe for the sickle. The victor was then
dead

deaf to entreaty, though the perfidious tyrant again attempted to abuse the goodness of his heart : he plunged the sword in his breast ; and dismissed his soul to the flames of Tartarus, the just punishment of his crimes.

END OF THE TWENTIETH BOOK.

BOOK. XXI.

Adrastus being dead, the Daunians offered their hands to the allies in token of peace, and requested that one of their own nation might be given them for a king ; Nestor being inconsolable for the loss of his son, absents himself from the assembly of the chiefs, where some are of opinion that the conquered lands should be divided among them, and allot the territory of Arpis to Telemachus. Telemachus rejects this offer, and convinces the chiefs that it is their common interest to appoint Polydamus king of the Daunians, and leave them in possession of their country. He afterwards persuades the Daunians to bestow Arpi upon Diomedes, who had accidentally landed upon their coast. Hostilities being now at an end, the allies separate, and every one returns to his own country.

THE Daunians, as soon as Adrastus was dead, instead of deploring their defeat, and the loss of their chief, rejoiced in their deliverance ; and gave their hands to the allies, in token of peace and reconciliation. Metrodorus, the son of Adrastus, whom the tyrant had brought up in the principles of dissimulation, injustice, and cruelty, pusillanimously fled ; but a slave, who had been the confidant and companion of his vices, whom he had entranced, and loaded with benefits, and to whom alone he trusted in his flight, thought only how he might improve the opportunity to his own advantage : he therefore attacked him behind, as he fled ; and having cut off his head, brought it into the camp of the allies, hoping

to receive a great reward for a crime, which would put an end to the war; the allies, however, were struck with horror at the fact, and put the villain to death.

Telemachus, when he saw the head of Metrodorus, a youth of great beauty and excellent endowments, whom the love of pleasure and bad example had corrupted, could not refrain from tears: "What an instance," said he, "of the mischief of prosperity to a young prince! The greater his elevation, and the keener his sensibility, the more easy and certain is his seduction from virtue! And what has now happened to Metrodorus, might, perhaps, have happened to me; if I had not been favoured by the gods with early misfortune, and the counsels of Mentor."

The Daunians being assembled, required, as the only condition of peace, that they should be permitted to chuse a king of their own nation, whose virtues might remove the disgrace that Adrastus had brought upon royalty: they were thankful to the gods who had cut him off: they came, in crowds, to kiss the head of Telemachus, as the instrument of divine justice; and they celebrated their defeat as a triumph. Thus, the power which threatened all Hesperia, and struck united nations with terror, fell, in a moment, totally and for ever! So the ground, that is gradually undermined in appearance maintains its stability: the slow progress of the work below, is disregarded or despised; nothing shakes, nothing is broken, and, in appearance, nothing is weak: yet, the secret support is certainly, though insensibly, destroyed; and the moment, at last, arrives, when the whole falls at once into ruin, and nothing remains but an abyss, in which the surface, and all that covered it is swallowed up. An illegal authority, however founded, is gradually subverted by fraud and cruelty: it is gazed at with admiration and terror, and everyone trembles before it, till the moment it sinks into nothing: it falls by its own weight, and it can rise no more; for its support is not only removed, but annihilated; justice and integrity are wanting, which alone can produce confidence and love.

On the next day, the chiefs of the army assembled to give the Daunians a king: they saw the two camps intermingled by an amity so sudden and unexpected, and the two armies, as it were, incorporated into one, with infinite pleasure. Nestor, indeed, could not be present; for the death of his son was more than the weakness of his age could support: he sunk under this misfortune, in the decline of life, as a flower sinks under the showers of the evening, which was the glory of the field, when Aurora first gave the day: his eyes continually overflowed, from an inexhaustible source; the lenient hand of sleep closed them no more; and the soothing prospects of hope in which misery itself can rejoice, were cut off. All food was bitter to his taste, and light was painful to his eye; he had no wish, but to be dismissed from life, and covered with the veil of eternal darkness. The voice of friendship soothed and expostulated in vain; for even kindness itself disgusted him, as the richest dainties are disgustful to the sick. To soft condolence, and tender expostulation, he answered only by sounds of inarticulate sorrow: yet he was, sometimes, heard to break out into passionate exclamations, alone: "O Pisistratus!" he would say, "O my son! thou callest me, and I will follow thee: thou hath made death welcome; and I have no wish, but once more to behold thee upon the borders of the Styx!" After such bursts of grief, he would pass whole hours in silence; except that, lifting up his hands and eyes to heaven, groans would involuntarily escape him.

In the mean time, the princes that were assembled, waited impatiently for Telemachus, who still continued near the body of Pisistratus, burning the richest perfumes, scattering flowers over it with a liberal hand, and mingling the fragrant showers with his tears: "O my dear companion!" said he, "can our first meeting at Pylos, our journey to Sparta, and our meeting at the coast of Hesperia, be forgotten? How many obligations am I under to thee! how tenderly did I love thee! and how faithfully was my love returned! I knew thy
Vol. II. P 2 "valour;

" valour; it would have rivalled the greatest heroes of
 " Greece! but, alas! it has destroyed thee! It has,
 " indeed, consecrated thy name; but it has impoverished
 " the world! We have lost the virtues that would have
 " been equal to those of thy father: another Nestor,
 " whose wisdom and eloquence would, in future times,
 " have been the pride and admiration of Greece! That
 " soft persuasion was already upon thy lips, which, when
 " Nestor speaks, is irresistible: that native simplicity and
 " truth, that gentle expostulation, which soothes anger
 " into peace: and that authority which equanimity and
 " wisdom necessarily acquire, were already thy own! To
 " thy voice, every ear was attentive: and every heart was
 " inclined to approve thy judgment! Thy words, plain
 " and artless, distilled upon the heart, as the dews of
 " heaven distil upon the rising herbage of the field!
 " In thee how many blessings have we now lost for ever!
 " Pisistratus, whom, but yesterday, I clasped to my
 " breast, is now insensible to my friendship; and a
 " mournful remembrance of him is all that remains! If,
 " instead of our closing thy eyes, thou hadst closed the
 " eyes of Nestor, the gods would have spared him this
 " sight of anguish and horror; and he would not have
 " been distinguished, among fathers, by unexampled
 " calamity!"

After these exclamations of tenderness and pity, Tele-
 machus ordered the blood to be washed from the wound-
 ed side of Pisistratus, and the body to be laid upon a
 purple bier. Upon this bed of death, his head reclined,
 and his countenance pale, he resembled a young tree,
 which having covered the earth with its shade, and shot
 up its branches to heaven, is cut down by the axe with
 an untimely stroke: it is severed at once from its root,
 and from the earth, a prolific mother, that cherishes her
 offspring in her bosom! The branches languish, and the
 verdure fades! it is no longer self-supported; it falls to
 the ground, and its spreading honours, that concealed the
 sky, are stretched, withered, and senseless in the dust: it
 is no more a tree, but a leafless trunk; it aspires, and is
 raceful

graceful no more! Thus fallen, and thus changed, Pylistratus was now borne to the funeral pile, attended by a band of Pylians, moving with a slow and mournful pace; their arms reversed, and their eyes, swimming in tears, fixed upon the ground! And now the flame ascends, in ruddy spires, to the sky; the body is quickly consumed, and the ashes deposited in a golden urn. This urn, as an invaluable treasure, Telemachus, who superintended the whole, confided to Callimachus, to whom Nestor had once confided the son, whose remains it contained: "Preserve," said he, "these mournful but precious relics, of one whom you tenderly loved; preserve them for his father! but do not give them till he has fortitude enough to ask for them: that, which at one time exasperates sorrow, will soothe it at another."

Telemachus, having thus fulfilled the last duties to the friend, repaired to the assembly of the confederate princes, who, the moment they saw him, became silent with attention: he blushed at the deference that was paid him, and could not be prevailed upon to speak. The acclamations that followed, increased his confusion; he wished to hide himself, and now, for the first time, appeared to be irresolute and disconcerted. At last he intreated, as a favour, that they would praise him no more; "Not," says he, "because it displeases me, especially from those who are so well able to distinguish virtue; but because I am afraid it should please me too much: praise is the great corrupter of mankind; it renders them arrogant, presumptuous and vain: and ought alike to be deserved and avoided. Nothing is so like honest praise, as flattery: tyrants, the most wicked of all men, are most the objects of adulation: and what pleasure can I derive from such tribute? Honest praise, if I am so happy as to deserve it, will be paid when I am absent; and, if you believe that I have merit, you must also believe that I desire to be humble, and am afraid of being vain. Spare me, then, if you esteem me; and do not praise me, as if you thought praise was delightful to my ear."

Telemachus, having thus expressed the sentiments of his heart, took no farther notice of those who still continued loud in extravagant encomiums, and his neglect soon put them to silence; for they began to fear that their zeal would displease him: praise, therefore, was at an end, but admiration increased; for the tenderness which he had shewed to Pisistratus, and the affectionate assiduity with which he had paid the last duties of a friend, were universally known; and the whole army was more touched with these testimonies of sensibility and benevolence, than with all the prodigies of wisdom and valour that had distinguished his character with unrivalled lustre. “He is wise,” said they to each other; “and he is brave: he is beloved of the gods; he stands alone, the hero of our age; he is more than man! but this is only wonderful, this excites no compassion but astonishment. He is, besides, humane; he is good; he is a faithful and a tender friend; he is compassionate, liberal, beneficent, and devoted, without reserve, to those who merit his affection! Of his haughtiness, indifference and ferocity, nothing remains; and he is now, not the wonder only, but the delight of mankind! His character is now distinguished by useful and endearing excellence; by qualities that reach the heart, and melt us with tenderness, that make us not only acknowledge, but feel his virtues; and would prompt us to redeem his life, with our own.”

The princes, having thus given vent to their esteem and admiration, proceeded to debate the necessity of giving the Daunians a king. The greater part of the assembly were of opinion, that the territories of Adrastus should be divided among them, as a conquered country; and Telemachus was offered, as his share, the fertile country of Aspos, where Ceres pours out her golden treasures, Bacchus presents his delicious fruit, and the olive, consecrated to Minerva, pays her green tribute twice a year. “This country,” said they, “ought to obliterate Ithaca from your remembrance, its barren rocks,

“ rocks, its mean cottages, the dreary rocks of Dulichium, and the savage forests of Zacynthus. Think no more of your father, who has certainly been buried in the deep at the promontory of Caphareus, by the vengeance of Nauplius, and the anger of Neptune; nor of your mother, who must have yielded to her suitors in your absence; nor of your country, which the gods have not favoured like that which is now offered you.”

Telemachus heard them patiently; but the rocks of Thessaly and Thrace are not more deaf and inexorable to the complaints of despairing love, than the son of Ulysses to these offers. “ I have no wish,” said he, “ either for luxury or wealth; and why should I possess wider extent of country, or command a greater number of men? I should only be more embarrassed, and less at liberty. Men of the greatest wisdom, and most moderate desires, have found life full of trouble; without taking upon them the government of others, who are selfish and untractable, injurious, fraudulent, and ungrateful. He that desires to command others for his own sake, without any view but to his own power, and pleasure, and glory, is a tyrant; an enemy to the gods, and a punishment to man! He, who governs mankind with justice and equity, for their own advantage, is rather their guardian than their lord; his trouble is inconceivable; and he is far from wishing to increase it, by extending his authority. The shepherd, who does not riot upon the flesh of his flock, who defends them from the wolf at the hazard of his life, who leads them to the best pasture, and watches over them night and day, has no desire to encrease the number of his sheep, or to seize upon those that belong to a neighbour; for this would only increase his care, by multiplying its objects. Though I have never governed, I have learnt from the laws, and from the sages by whom laws have been made, that government is an anxious and laborious task: I am, therefore, content with Ithaca, however small,

“ and

" and however poor; and if I can reign there, with
 " fortitude, justice, and piety, I shall have no need to
 " wish for a larger dominion, to increase my glory.
 " My reign, indeed, may commence but too soon.
 " Would to heaven, that my father, escaping the fury
 " of the waves, may reign himself to the longest period
 " of human life; and that, under him, I may learn
 " to subdue my own passions, till I know how to re-
 " strain those of a whole nation!"

Telemachus then addressed the assembly in these
 terms: " Hear, O ye princes! what your interest makes
 " it my duty to declare. If you give the Daunians a
 " just king, he will make them a just people; he will
 " shew them the advantage of keeping their faith un-
 " broken, and of not invading the territories of their
 " neighbours; a lesson, which, under the impious
 " Adrastus, they could never learn. From those peo-
 " ple, while they are under the direction of a wise and
 " good prince, you will have nothing to fear; if such
 " a prince you shall give them, they will be indebted
 " for him to you; and they will be indebted to you,
 " for the peace and prosperity that they will enjoy
 " under him: instead of attacking, they will bless you;
 " and both king and people will be, as it were, the
 " work of your own hands. But, on the contrary, if
 " you divide their country among you, the mischiefs,
 " which I now predict, will certainly come to pass.
 " The Daunians, pushed to desperation, will renew the
 " war; they will fight in a just cause, the cause of li-
 " berty; and the gods, who abhor tyranny, will fight
 " for them: if the gods should take part against you,
 " first or last you must be confounded, and your pro-
 " sperity will dissipate like a vapour; counsel and wis-
 " dom will be withdrawn from your chiefs, courage
 " from your armies, and plenty from your country;
 " your hope will be presumptuous, and your under-
 " takings rash; you will impose silence upon those
 " that warn you of your danger; and your ruin will
 " be sudden and irretrievable:" it will then be said,

“ Is this the mighty nation that was to give laws to
“ the world? this, that is now vanquished, pursued,
“ and trampled in the dust? Such is the desert of the
“ lawless, the haughty, and the cruel: and such is the
“ righteous retribution of heaven!

“ Consider also, that, if you undertake to divide
“ your conquest, you will unite all the surrounding
“ nations against you: your alliance, which was form-
“ ed in defence of the common liberty of Hesperia,
“ against the usurpations of Adrastus, will become
“ odious; and you will yourselves be justly accused
“ of aspiring at a universal tyranny. But suppose that
“ you should be victorious against the Daunians, and
“ every other people, your success will inevitably be
“ your ruin. This measure will disunite you: it can-
“ not be taken without a violation of those very rules,
“ by which alone you can regulate your own preten-
“ sions; it will substitute power for justice, and, there-
“ fore, each of you will make his power the measure
“ of his claim. Not one of you will have sufficient
“ authority over the rest, to make a peaceable division
“ of the common property; and thus a new war will
“ commence, of which your descendants, that are not
“ yet born, will probably never see the end. Is it not
“ better to sit down in peace, with justice and modera-
“ tion, than to follow ambition, where all is tumult,
“ danger, and calamity? Is not perfect tranquillity
“ and blameless pleasure, a plentiful country and
“ friendly neighbours, the glory that is inseparable
“ from justice? and the authority that must result
“ from an integrity, to which foreign nations refer
“ their contests for decision, more desirable, than the
“ idle vanity of lawless conquest? I speak, O princes!
“ without interest; I oppose your opinions, because I
“ love you; I tell you the truth, though I risk your
“ displeasure: should the counsel of integrity be lightly
“ rejected?” While Telemachus was thus speaking,
with a new and irresistible authority; and the princes
were admiring the wisdom of his counsels, in asto-
nishment

nishment and suspense; a confused noise spread through the camp, and came at last to the place where they were assembled. It was said, that a stranger had just landed, with a company of men in arms; that he was of a lofty port, and had a military greatness in his aspect and demeanour; that he appeared to have endured great adversity, and to be superior to all sufferance. The soldiers who were stationed to guard the coast, at first prepared to repulse him as an enemy that was invading their country: upon which he drew his sword with an air of intrepidity, and declared that, if he was attacked, he could make good his defence; but that he required only peace and hospitality. He then held out an olive branch as a suppliant; and desiring to be conducted to those who commanded that part of the coast, he was accordingly brought to the royal assembly.

The moment after this intelligence was received, the stranger entered. His majestic appearance struck the whole assembly with surprise; he looked like the god of war, when he calls together his sanguinary bands upon the mountains of Thrace; and he addressed the princes in these terms:

“ Surely I see the guardians of mankind, assembled
 “ to defend their country, or distribute justice! Here,
 “ then, a man, persecuted by fortune, may hope to be
 “ heard: may the gods preserve you from the like
 “ calamity! I am Diomedes, the king of *Ætolia*, who
 “ wounded *Venus* at the siege of *Troy*; and her ven-
 “ geance pursues me, whithersoever I fly. *Neptune*, who
 “ can refuse nothing to the divine daughter of the sea,
 “ has given me up to the fury of the winds and waves;
 “ and I have suffered shipwreck almost upon every rock.
 “ Inexorable *Venus* has left me no hope of again re-
 “ turning to my kingdom, or clasping my family to my
 “ breast! In the country where I first beheld the light,
 “ I shall behold no more: from all that is dear to me,
 “ I am severed for ever! Upon this unknown coast,
 “ after all my shipwrecks, I seek only security and rest.
 “ *Jupiter* himself is the stranger’s titular god: if,
 “ therefore,

“ therefore, ye have any reverence of heaven, if ye
 “ have any feelings of compassion; vouchsafe me some
 “ neglected corner of this vast country, some barren
 “ spot, some untrodden waste, some sandy plain, some
 “ craggy rock, where I may take refuge with my asso-
 “ ciates in misfortune, and build a little town, a sad
 “ memorial of the country we have lost! we ask but a
 “ small tract of such ground as is useless to you; we
 “ will be peaceful neighbours, and firm allies; we will
 “ have no enemy, and no interest but yours; and we
 “ desire no other distinction or peculiarity, than the li-
 “ berty of living according to our own laws.”

While Diomede was speaking, Telemachus kept his
 eyes fixed upon him; and all the changes of passion were,
 by turns, expressed in his aspect. When the hero, at
 first, mentioned his long misfortunes, he thought this
 majestic stranger might be his father, and his counte-
 nance brightened with hope; the moment he declared
 himself to be Diomede, it faded, like a flower at the
 chill blast of the north; and when he complained of in-
 exorable anger, and an offended goddess, the heart of
 Telemachus was melted, by the remembrance of what
 his father and himself had suffered from the same cause:
 the conflict was, at last, more than he could sustain:
 and, bursting into tears of grief, and joy, he threw
 himself upon the neck of Diomede, and embraced him.

“ I am,” said he, “ the son of Ulysses, your asso-
 “ ciate in the war; who, when you carried off the
 “ horses of Rhesus, was not idle. The gods have
 “ treated him with unrelenting severity, as they have
 “ treated you. If the oracle of Erebus may be believ-
 “ ed, he is still alive; but, alas! he is not alive to me.
 “ I have left Ithaca to seek him; and I have now lost
 “ him, and my country for ever! Judge from my mis-
 “ fortunes, of my compassion for yours; for misfor-
 “ tune is the parent of pity, and so far it is an advan-
 “ tage. In this country, I am but a stranger myself;
 “ and I have, from my infancy, suffered various dis-
 “ tresses in my own. Yet, O mighty Diomede! I was
 “ not

“ not there ignorant of the glory you have acquired;
 “ nor am I, here, unable, O next to Achilles in cou-
 “ rage and prowess! to procure you some succour. The
 “ princes which you see in this assembly, are not stran-
 “ gers to humanity; they are sensible that, without it,
 “ there is neither virtue, nor courage, nor honour.
 “ The truly great become more illustrious by adversity;
 “ something is wanting in their character; they cannot
 “ be examples, either of patience or of fortitude:
 “ when virtue suffers, every heart is melted, that is
 “ not insensible to virtue. Entrust, then, your affairs
 “ implicitly with us, to whom the gods have given you:
 “ we receive you, as a bounty from their hands; and
 “ shall think ourselves happy in the power of allevi-
 “ ating your distresses.”

Diomede astonished at what he heard, fixed his eyes
 upon Telemachus; and seeing himself moved to the
 heart, they embraced, as if they had been long united
 by the most intimate friendship. “ O son of the wise
 “ Ulysses,” said he, “ how worthy art thou of such a
 “ father! Thou hast the same sweetness of counte-
 “ nance, the same graceful elocution, the same force
 “ of eloquence, the same elevation of sentiment, and
 “ the same rectitude of thought!”

The hero was also embraced by Philoctetes; and
 they related their unfortunate adventures to each other:
 “ You would, certainly,” said Philoctetes, “ be
 “ glad once more to see Nestor: he has just lost his sur-
 “ viving child, Pisistratus; and, to him, this world
 “ is now only a vale of tears, leading to the grave.
 “ Come with me; and comfort him: an unfortunate
 “ friend is more likely, than any other, to soothe his
 “ distresses.”

They went immediately to his tent; but grief had so
 much affected both his senses, and his understanding,
 that he recollected Diomede with difficulty. Diomede,
 at first, wept with him; and the old man felt his grief
 increased by the interview: the presence of his friend,
 however, soothed his anguish by degrees; and it was
 easy

easy to perceive, that the sense of his misfortunes, was, in some degree, suspended by the pleasure of relating them, and of hearing what had befallen Diomedes in return.

In the mean time, the assembled princes consulted with Telemachus, what was proper to be done. Telemachus advised them to bestow the country of Arpos upon Diomedes, and to give Polydamus to the Daunians for their king. Polydamus was their countryman; a soldier, of whose eminent abilities, Adrastus was jealous; and whom, therefore, he would never employ, lest he should share the glory of success, which he wished to secure to himself. Polydamus had often told him, in private, that in a war against united nations, his life, and the public welfare, were too much exposed; and would have persuaded him to treat the neighbouring states with more justice and equity: but men who hate truth, hate those also who are bold enough to speak it; they are not touched, either with their sincerity, their zeal, or their disinterestedness. A deduced prosperity hardened the heart of Adrastus, against the counsels of virtue: and the neglect of them, afforded him, every day, a new triumph; for fraud and violence gave him the advantage over all his enemies. The misfortunes which Polydamus predicted, did not happen. Adrastus despised the timid prudence which foresaw nothing but difficulty and danger; Polydamus became, at length, insupportable; he was dismissed from all his employments, and left to languish in poverty and solitude.

Polydamus was, at first, overwhelmed with this reverse of fortune: but, at length, it supplied what was wanting in his character, a sense of the vanity of external greatness. He became wise at his own expence, and rejoiced that he had felt adversity; he learnt, by degrees, to suffer; to live upon little; to regale with tranquillity upon truth; to cultivate the virtues of private life, which are infinitely more estimable, than those that glitter in the public eye; and not to depend, for his enjoyments, upon mankind. He dwelt in a de-

lart at the foot of mount Garganus, where a rock that formed a kind of rude vault, sheltered him from the weather; a river that fell from the mountain, quenched his thirst; and the fruit of some neighbouring trees allayed his hunger. He had two slaves, whom he employed to cultivate a small spot of ground; and he assisted them in their work with his own hands. The soil repaid his labour with usury, and he was in want of nothing. He had not only fruit, herbs, and roots, in abundance; but most fragrant flowers of every kind. In this retirement, he deplored the misfortunes of those nations, which the mad ambition of their prince pushes on to their ruin. He expected, every day, that the gods, who, though long-suffering, are just, would put an end to the tyranny of Adrastus: he thought he perceived that, the more the tyrant rose in prosperity, the nearer he approached to destruction: for successful imprudence, and absolute authority in its utmost stretch, are, to kings and kingdoms, the certain fore-runners of a fall. Yet when he heard of the defeat and death of Adrastus, he expressed no joy, either in having foreseen his ruin, or in being delivered from his tyranny: he was anxious, only, for his country, which he feared, the conquerors might reduce to a state of slavery.

Such was the man, whom Telemachus proposed to give the Daunians for their king. He had been some time acquainted both with his abilities and his virtue; for Telemachus, as he had been advised by Mentor, applied himself, with incessant diligence, to discover the good and bad qualities of all persons, who had any considerable trust, whether under the allied princes with whom he served in the war, or among their enemies: and it was one of his principal employments, in every place, to discover and examine men who were distinguished by some singular talent or qualification, wherever they were to be found.

The confederate princes were, at first, something unwilling to bestow the kingdom upon Polydamus: “We have learnt,” said they, “by fatal experience,
“ that

“ that a king of the Daunians who has a military dis-
 “ position, and military skill, must be extremely for-
 “ midable to his neighbours. Polydamus is a great
 “ commander, and he may bring us into great danger.”
 “ It is true,” said Telemachus, “ that Polydamus is
 “ acquainted with war; but it is also true, that he is
 “ a lover of peace; which, together, make the very
 “ character that our interest requires. A man, who
 “ has experienced the difficulties, the dangers, and the
 “ calamities of war, is much better qualified to avoid
 “ them, than he that knows them only by report:
 “ Polydamus has learnt to relish, and to value, the
 “ blessings of tranquillity; he always condemned the
 “ enterprizes of Adrastus, and foresaw the ruin in
 “ which they would terminate. You will have much
 “ more to fear from a weak prince, without know-
 “ ledge, and without experience, than from one who
 “ sees all with his own eye, and determines all by his
 “ own will. The weak and ignorant prince will see all
 “ things with the eyes of another; either of some ca-
 “ pricious favourite, or some flattering, turbulent, and
 “ ambitious minister; he will therefore be engaged
 “ in a war without intending it: and you can certainly
 “ have no dependance upon him, who acts implicitly
 “ by the direction of others; there can be no hope
 “ that his promises will be kept; and you will, in a
 “ short time, have no alternative but to destroy him,
 “ or suffer yourselves to be destroyed by him. Is it
 “ not, therefore, more advantageous, more safe, and
 “ at the same time, more just and more generous,
 “ faithfully to fulfil the trust which the Daunians have
 “ placed in you, and give them a king that is worthy
 “ of dominion?”

All scruples being entirely removed by this discourse,
 Polydamus was immediately proposed to the Daunians,
 who waited the determination of the assembly with
 great impatience. As soon as they heard the name of
 Polydamus, they answered, “ The allies have now
 “ proved the sincerity of their intentions, and given

“ us a pledge of perpetual peace, by proposing a man
 “ of such virtue and abilities for our king: if they
 “ had proposed a man without spirit, without virtue,
 “ without knowledge, we should have concluded, that
 “ they designed only to make us weak and contempti-
 “ ble, by rendering our government corrupt; a cruel
 “ subtilty, which we could not have seen practised
 “ against us, without a secret but strong resentment!
 “ The choice of Polydamus indeed, is a proof of
 “ nobler principles; for, as the allies have given us a
 “ king, who is incapable of doing any thing inconsis-
 “ tent with the liberty and honour of our state, it is
 “ manifest that they expect nothing which can either
 “ degrade or oppress us; and on our part we take the
 “ gods to witness, that if the rivers return not back to
 “ their sources, we will not cease to love those who
 “ have treated us with so noble a beneficence. May
 “ our latest posterity remember the benefits which have
 “ this day been conferred upon us; and renew, from
 “ generation to generation, the peace of the golden
 “ age of Hesperia, till time shall be no more!”

Telemachus then proposed to the Daunians, that the
 plains of Arpos should be given to Diomedes, for the
 settlement of a colony: “ You will lay this new peo-
 “ ple,” said he, “ under an obligation without ex-
 “ pence. You do not occupy the country in which
 “ they will settle; yet they will be indebted for their
 “ settlement there to you. Remember that all men
 “ should be united by the bands of love: that the
 “ earth is of an extent much larger than they can fill;
 “ that it is necessary to have neighbours; and eligible
 “ to have such neighbours as are obliged to you for
 “ their settlement: nor should you be insensible to the
 “ misfortunes of a prince, to whom his native country
 “ is interdicted for ever. An union between him and
 “ Polydamus will be immediately formed, upon mu-
 “ tual principles of rectitude and benevolence, the
 “ only principles upon which any union can be lasting:
 “ you will therefore secure all the blessings of peace

“ to yourselves ; and become so formidable to all the
“ neighbouring states, that none of them will attempt
“ the acquisition of greatness and power, that would
“ be dangerous to the rest. As we have given to
“ your country and people, a king that will procure
“ to both the highest degree of prosperity and honour ;
“ let your liberality, at our request, bestow a country
“ that you do not cultivate, upon a king who has an
“ indubitable claim to your assistance.”

The Daunians answered, that they could refuse nothing to Telemachus, who had given them Polydamus for a king ; and they went immediately to seek him in his desert, that they might place him upon the throne. First, however, they granted the fertile plains of Arpos to Diomedes, for a new kingdom ; and their bounty to him was extremely pleasing to the allies ; because his colony of Greeks would powerfully assist them to repress the Daunians, in any future attempt to make encroachments upon the neighbouring states, of which Adrastus had given them so pernicious an example. All the purposes of the alliance being now accomplished, the princes drew off their forces in separate bodies ; Telemachus departed with his Cretans, having first tenderly embraced his noble friend Diomedes ; then Nestor, still inconsolable for the loss of his son, and last Philoctetes who possessed and deserved the arrows of Hercules.

END OF THE TWENTY-FIRST BOOK.



BOOK XXII.

Telemachus, at his return to Salentum, is surprised to see the country so well cultivated, and so little appearance of magnificence in the city. Mentor accounts for these alterations, and points out the principal causes that prevent national prosperity: he proposes the conduct and government of Idomeneus as a model: Telemachus discovers to Mentor his desire to marry the daughter of Idomeneus, Antiope; Mentor approves of the choice, and assures him that she is designed for him by the gods; but that at present he should think only of returning to Ithaca, and delivering Penelope from her suitors.

THEMACHUS was now impatient to rejoin Mentor at Salentum, and to embark with him for Ithaca, where he hoped his father would arrive before him. As he approached the city, he was astonished to see, that the neighbouring country which he had left almost a desert, was now in the highest state of cultivation; and swarmed like a hive, with the children of industry and labour: this change he imputed to the wisdom of Mentor. But when he entered the city, and perceived that its appearance was much less magnificent, and that fewer hands were employed to furnish the luxuries of life, he was displeased; for he was naturally fond of elegance and splendour: his displeasure however soon gave way to other sentiments; he saw Idomeneus and Mentor at a distance coming to meet him; and his heart instantly overflowed with tenderness and joy. It was not, however, without some mixture of anxiety: for, notwithstanding his success in the expedition against Adrastus, he doubted whether his conduct, upon the whole, would be approved by Mentor, and endeavoured to read his sentiments in his eyes as he approached.

Idomeneus

Idomeneus embraced Telemachus, with the affection of a parent; and Telemachus, as soon as he was disengaged, threw himself upon the neck of Mentor, and burst into tears. "I am satisfied," says Mentor: "you have, indeed, committed great faults; but they have acquainted you with your infirmities, and warned you of self-confidence. More advantage is sometimes derived from disappointment than success. Great achievements frequently produce contemptible vain glory, and dangerous presumption: but disappointments from ill-conduct make the man a censor of himself; and restore the wisdom which success had taken away. You are not to seek praise from men; but to offer it, with humility, to the gods. You have indeed performed noble exploits: but you must confess, that you were rather the instrument than the agent: were they not effected by powers communicated from without? and were they not frequently endangered by your precipitation and imprudence? Are you not secretly conscious, that Minerva exalted you into a nature superior to your own; and that after this transformation only, you became equal to the achievements that you performed? Minerva suspended your passions, as Neptune suspends the swelling of the surge, when he commands the tempest to be still."

While Idomeneus was gratifying his curiosity, by making various enquiries of the Cretans, that were returned with Telemachus from the war, Telemachus was listening to the wisdom of Mentor. At length, looking round him with astonishment, "I see many alterations here," said he, "of which I cannot comprehend the cause: has any misfortune happened to Salentum in my absence? The magnificence and splendour, in which I left it, have disappeared. I see neither silver, nor gold, nor jewels; the habits of the people are plain, the buildings are smaller and more simple, the arts languish, and the city is become a desert."

"Have

“ Have you observed,” replied Mentor, with a smile,
“ the state of the country that lies round it?” “ Yes,”
said Telemachus, “ I perceive that agriculture is be-
“ come an honourable profession, and that there is not
“ a field uncultivated.” “ And which is best,” re-
plied Mentor, “ a superb city abounding with marble,
“ and silver, and gold, with a sterile and neglected
“ country; or a country in a state of high cultivation,
“ and fruitful as a garden, with a city, where decency
“ has taken place of pomp? A great city, full of ar-
“ tificers, who are employed only to effeminate the
“ manners, by furnishing the superfluities of luxury,
“ surrounded by a poor and uncultivated country; re-
“ sembles a monster with a head of enormous size,
“ and a withered enervated body, without beauty, vi-
“ gour, or proportion. The genuine strength and
“ true riches of a kingdom consist in the number of
“ people, and the plenty of provisions; and innume-
“ rable people now cover the whole territory of Ido-
“ meneus, which they cultivate with unwearied dili-
“ gence and assiduity. His dominions may be con-
“ sidered as a town, of which Salentum is the centre;
“ for the people that were wanting in the fields, and
“ superfluous in the city, we have removed from
“ the city to the fields: we have also brought in many
“ foreigners; and as the produce of the earth will al-
“ ways be in proportion to the number of people that
“ till it, this quiet and peaceable multitude is a much
“ more valuable acquisition than a new conquest. We
“ have expelled those arts which divert the poor from
“ procuring, by agriculture, the necessaries of life;
“ and corrupt the wealthy, by giving them the super-
“ fluities of luxury and pride: but we have done no
“ injury to the polite arts; nor to those who have a
“ true genius for their cultivation. Idomeneus is thus
“ become much more powerful than he was, when
“ you admired his magnificence; a false splendor,
“ which, by dazzling the eye, concealed such weakness
“ and misery, as would in a short time have subverte
“ his

his empire : He has now a much greater number of subjects, and he subsists them with greater facility : these people, inured to labour and hardship, and set above a fond and effeminate attachment to life, by the wise institutions of the government under which they live, are always ready to take the field in defence of the country which they have cultivated with their own hands ; and the state, which you think is in decay, will shortly be the wonder of Hesperia.

Remember, O my son ! that there are two evils in government, which admit of no remedy, an unequitable and despotic power in the prince, and a luxurious depravity of manners in the people. Princes that have been accustomed to consider their will only as law, and to give the reins to their passions, may do any thing ; but their power of doing any thing is necessarily subverted by its own excess : their government is capriciously administered without maxim or principle ; they are universally feared and flattered ; their subjects degenerate into slaves ; and of these slaves, the number is perpetually diminishing. Who shall dare to affront them with truth ! Who shall stem the torrent of destruction ! It swells over all bounds ; the wise fly before it, and sigh in secret over the ruins of their country. Some sudden and violent revolution only, can reduce this enormous power within proper bounds ; and by that which alone can restrain it, it is frequently destroyed. Nothing is so certain a presage of irremediable destruction, as authority pushed to excess ; it is like a bow that is overbent, which, if not relaxed, will suddenly fly to pieces : and who shall venture to relax it ? This excessive, this fatal, but flattering power, has been once the ruin of Idomeneus ; he was dethroned, but not undeceived : and of that power, which as it is not intended for mankind, can be assumed only to their ruin, he would still have been the dupè, if the gods had not sent us hither for his deliverance : and, after all, events, scarce less than miracles, have been necessary to open his eyes.

“ The

“ The other incurable evil is luxury. As the
“ prince is corrupted by an excess of power, the people
“ are corrupted by luxury. It has been said, indeed,
“ that luxury feeds the poor at the expence of the
“ rich: but certainly the poor may be subsisted by
“ useful employments; if they apply themselves to
“ multiply the products of the earth, they will be
“ under no necessity to corrupt the rich by the refine-
“ ments of luxury. A deviation from the simplicity
“ of nature is sometimes so general, that a whole
“ nation considers the most trifling superfluities as the
“ necessities of life; these factitious necessities mul-
“ tiply every day; and people can no longer subsist
“ without things, which thirty years before had never
“ been in being. This luxury is called taste, improve-
“ ment, and politeness; and though a vice which su-
“ perinduces almost every other, it is cultivated and
“ commended as a virtue. Its contagion spreads from
“ the prince to the meanest of his people: the royal
“ family imitate the magnificence of the king; the
“ nobles that of the royal family; the middle class,
“ that of the nobles; for who makes a just estimation
“ of himself? and the poor would intrude upon the
“ class above them. Every one lives above his condi-
“ tion; some from ostentation, and to glory in their
“ wealth; some from a false shame, and to conceal
“ their poverty. Even those who discover the mis-
“ chief of this general folly, want fortitude to set the
“ first examples of reformation: all conditions are con-
“ founded, and the nation is undone. A desire of gain
“ to support this idle expence, taints by degrees the
“ purest minds; wealth is the only object of desire,
“ and poverty the only mark of disgrace. You may
“ have learning, talents, and virtue; you may diffuse
“ knowledge, you may win battles, save your country,
“ and sacrifice you interest; and after all, if your merit
“ is not set off by the glitter of fashionable expence,
“ you will sink into obscurity and contempt. Even
“ those who are without money, will not appear to
“ wait

“ want it; they live as the same expence as if they
“ had it; they borrow, they cheat, and practise a
“ thousand scandalous expedients to procure it: and
“ who shall apply a remedy to these evils? New laws
“ must be instituted, and the taste and habit of the
“ whole nation must be changed: and who is equal to
“ such an undertaking, but he who is at once a philo-
“ sopher and a prince; who, by the example of his own
“ decency and moderation, can shame the fools that
“ are fond of ostentation and parade, and keep the
“ wise in countenance, who would rejoice to be encou-
“ raged in an honest frugality.”

Telemachus, while he listened to this discourse, perceived the delusions of his mind to vanish, like a man that wakes from a dream. He was now conscious to truth; and his heart was transformed to its image, as marble to the idea of the sculptor, when he gives it the features, the attitude, and almost the softness of life. At first he made no reply; but while he recollected what he had heard, he attentively reviewed the alterations that had been made in the city.

At length, turning to Mentor, “ You have,” said he, “ made Idomeneus one of the wisest princes upon earth; I no longer know either him, or his people. I am now convinced, that your achievements here are much greater than ours in the field. The success of war is, in a great degree, the effect of personal prowess and chance: and the commander must always share the glory of conquest with his men: but your work is properly and exclusively your own: you have alone opposed a whole nation and its princes; and you have corrected the manners and principles of both. The success of war is always fatal and horrid: but all here is the work of celestial wisdom all is gentle, pure and lovely; all indicates an authority more than human. When man is desirous of glory, why does he not seek it by works of benevolence like these? O how false are their notions of glory, who hope to acquire it by ravaging the earth,
“ and

“and destroying mankind!” At this exclamation of Telemachus, Mentor felt a secret joy that brightened in his countenance; for it convinced him, that his pupil had reduced the value of conquest and triumph to their true standard, at an age when it would have been but natural to over-rate the glory he had acquired.

“It is true,” replied Mentor, after a pause, “all that Idomeneus has done here is right, and deserves commendation; but he may do still better. He has now brought his passions under subjection; and he applies himself to the government of his people upon just principles: but he has still great faults, which seem to be the progeny of faults that are past. When we make an effort to leave familiar vices, they seem to follow us; bad habits, relaxation of mind, inveterate errors, and strong prejudices long remain. Happy are those who never deviated into error; for their rectitude, and theirs only, can be uniform and constant. The gods, O Telemachus! require more from you than from Idomeneus; because you have been made acquainted with truth from your earliest infancy; and have never been exposed to the seduction of unbounded prosperity.

“Idomeneus,” continued Mentor, “is by no means deficient, either in penetration or knowledge; but he wastes his abilities upon little things; he is too much busied upon parts to comprehend the whole; and he arranges atoms, instead of conceiving a system. The proof of abilities in a king, as the supreme governor of others, does not consist in doing every thing himself: to attempt it is a poor ambition; and to suppose that others will believe it can be done, is an idle hope. In government, the king should not be the body, but the soul; by his influence, and under his direction, the hands should operate, and the feet should walk: he should conceive what is to be done, but he should appoint others to do it; his abilities will appear in the conception of his designs, and the choice of his instruments. He
“should

“ should never stoop to their function, nor suffer them
“ to aspire to his: neither should he trust them impli-
“ citly; he ought to examine their proceedings, and
“ be equally able to detect a want of judgment or in-
“ tegrity. He governs well who discerns the vari-
“ ous characters and abilities of men, and employs
“ them to administer government, under him, in de-
“ partments that are exactly suited to their talents.
“ The perfection of supreme government consists in
“ governing those that govern: he that presides, should
“ try, restrain, and correct them; he should encourage,
“ raise, change, and displace them; he should keep
“ them for ever in his eye, and in his hand: but, to
“ make the minute particulars of their subordinate de-
“ partments objects of personal application, indicates
“ meanness and suspicion; and fills the mind with
“ petty anxieties, that leave it neither time nor liberty
“ for designs, that are worthy of royal attention. To
“ form great designs, all must be freedom and tran-
“ quillity: no intricacies of business must embarrass
“ or perplex, no subordinate objects must divide the
“ attention. A mind that is exhausted upon minute
“ particulars, resembles the lees of wine, that have
“ neither flavour nor strength: and a king, that busies
“ himself in doing the duty of his servants, is always
“ determined by present appearances, and never extends
“ his view to futurity; he is always absorbed, by the
“ business of the day that is passing over him; and
“ this being his only object, acquires an undue im-
“ portance which, if compared with others, it would
“ lose. The mind that admits but one object at a
“ time, must naturally contract; and it is impossible
“ to judge well of any affair, without considering many,
“ comparing them with each other, and ranging them
“ in a certain order, by which their relative import-
“ ance will appear. He that neglects this rule in go-
“ vernment, resembles a musician, who should content
“ himself with the discovery of melodious tones, one
“ by one, and never think of combining or harmoniz-
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“ ing them into music, which would not only gratify
 “ the ear, but affect the heart. Or he may be com-
 “ pared to an architect, who should fancy the powers
 “ of his art exhausted, by heaping together large co-
 “ lumns, and great quantities of stone curiously carved,
 “ without considering the proportion of his building, or
 “ the arrangement of his ornaments: such an artist,
 “ when he was building a saloon, would not reflect,
 “ that a suitable staircase should be added; and when
 “ he was busy upon the body of the building, he would
 “ forget the court yard, and the portal: his work
 “ would be nothing more, than a confused assemblage
 “ of parts, not suited to each other, not concurring to
 “ form a whole: such a work would be so far from doing
 “ him honour, that it would be a perpetual monument
 “ of disgrace; it would shew, that his range of thought
 “ was not sufficient to include all the parts of his design
 “ ~~that~~ that his mind was contracted, and his genius
 “ inordinate; for he that sees only from part to part,
 “ is only to execute the designs of another. Be as-
 “ sur’d, my dear Telemachus, that the government of
 “ a kingdom requires a certain harmony like music,
 “ and just proportions like architecture.”

“ If you will give me leave to carry on the parallel
 “ between these arts and government, I can easily make
 “ you comprehend the inferiority of those, who admi-
 “ nister government by parts, and not as a whole. He
 “ that sings particular parts in a concert, however great
 “ his skill or excellent his voice, is still but a singer;
 “ he who regulates all the parts, and conducts the
 “ whole, is the master of music: so, he that fashions
 “ the columns, and carries up the side of a building,
 “ is no more than a mason: but he who has designed
 “ the whole, and whose mind sees all the relations of
 “ part to part, is the architect. Those, therefore, who
 “ are most busy, who dispatch the greatest number of
 “ business, can least be said to govern; they are inferior
 “ to him, who presiding unlab’r’d, the genius that go-
 “ verns the rest, is he, who doing nothing, causes every
 “ thing

“ thing to be done; who meditates and contrives: who
 “ looks forward to the future, and back to the past;
 “ who sees relative proportions, arranges all things in
 “ order, and provides for remote contingencies; who
 “ keeps himself in perpetual exercise, to wrestle with
 “ fortune, as the swimmer struggles with a torrent;
 “ and whose mind is night and day upon the stretch,
 “ that, anticipating all events, nothing may be left to
 “ chance.

“ Do you think, my dear Telemachus, that a
 “ great painter is incessantly toiling that he may
 “ dispatch his work with the greater expedition? No;
 “ such drudgery and constraint would quench all the
 “ fire of imagination; he would no longer work like a
 “ genius; for the genius works as he is impelled by the
 “ power of fancy, in sudden, vigorous, but irregular
 “ sallies. Does the genius grind his colours, or pre-
 “ pare his pencils? No; he leaves that to others that
 “ are as yet but in the rudiments of his art; he re-
 “ serves himself for the labours of the mind; he trans-
 “ fers his ideas to the canvas, in some bold and glow-
 “ ing strokes, which give dignity to his figures, and
 “ animate them not only with life but passion. His
 “ mind teems with the thoughts and sentiments of the
 “ heroes he is to represent; he is carried back to the
 “ ages in which they lived, and is present to the cir-
 “ cumstances they were placed in. But, with this fer-
 “ vid enthusiasm, he possesses also a judgment, that
 “ restrains and regulates it; so that his whole work,
 “ however bold and animated, is perfectly consonant to
 “ propriety and truth. And can it be imagined, that
 “ less elevation of genius, less effort of thought, is ne-
 “ cessary to make a great king, than a good painter?
 “ Let us therefore conclude, that the province of a king
 “ is to think; to form great designs; and to make
 “ choice of men properly qualified to carry them into
 “ execution.”

“ I think,” said Telemachus, “ that I perfectly
 “ comprehend your meaning: but surely, a king who
 Vol. II. R 2 “ leaves

“leaves the dispatch of public business to others, will
“be often imposed upon.” “You impose upon your-
“self,” replied Mentor: “a general knowledge of
“government will always secure him against any im-
“position. Those who are not acquainted with radi-
“cal principles, and have not sagacity enough to dis-
“cern the talents and characters of men, are always
“seeking their way, like men in the dark. If these
“indeed escape imposition, it is by chance; for they
“have not a clear and perfect knowledge of what they
“seek, nor in what direction they should move to
“find it: their knowledge is just sufficient to excite
“suspicion; and they are rather suspicious of integrity
“that opposes them with truth, than of fraud that se-
“duces them by flattery. Those, on the contrary, who
“know the principles of government, and can distin-
“guish the characters of men, know what is to be
“expected from them, and how to obtain it: they know,
“at least, whether the persons they employ are in ge-
“neral, proper instruments to execute their designs;
“and whether they conceive and adopt their views,
“with sufficient precision and abilities to carry them
“into effect. Besides, as their attention is not divid-
“ed by embarrassing particulars, they keep the great
“object steadily in view; and can always judge, whether
“they deviate or approach it: if they are sometimes
“deceived, it is in accidental and trifling matters, that
“are not essential to the principal design. They are
“also superior to little jealousies, which are always
“marks of a narrow mind, and groveling disposition:
“they know, that in great affairs, they must in some
“particulars be deceived, because they are obliged to
“make use of men, and men are often deceitful; and
“more is lost by the delay and irresolution which
“arise from want of confidence in those who must be
“employed, than from petty frauds, by which that
“confidence is abused. He is comparatively happy
“who is disappointed only in affairs of small moment:
“the great work may go on with success; and it is
“about

“ about this only, that a great man ought to be so-
 “ licitous. Fraud, indeed, should be severely punished
 “ when it is discovered: but he that would not be de-
 “ ceived in matters of importance, must in trifles be
 “ content to be deceived. An artificer, in his work-
 “ room, sees every thing with his own eye, and does
 “ every thing with his own hand; but a king, who pre-
 “ sides over a great nation, can neither see all, nor do
 “ all: he ought, indeed, to do nothing himself, but
 “ what another cannot do under him; and to see
 “ nothing that is not essential to some determination of
 “ great importance.

“ You Telemachus,” continued Mentor, “ are a
 “ favourite of the gods; and it is their pleasure to dis-
 “ tinguish your reign by wisdom. All that you see
 “ here, is done less for the glory of Idomeneus, than
 “ for your instruction: and if your virtues correspond
 “ with the designs of heaven, the wise institutions that
 “ you admire in Salentum, are but as shadows to the
 “ substance, in comparison of what you will one day
 “ do in Ithaca. But Idomeneus has now prepared a
 “ ship for our departure; and it is time that we should
 “ think of quitting the coast of Hesperia.”

At the mention of their departure, Telemachus
 opened his heart to his friend, with respect to an at-
 tachment, which made it impossible for him to leave
 Salentum without regret. The secret, however, cost
 him some pain: “ You will blame me perhaps,” said
 he, “ for yielding too easily to impressions of love, in
 “ the countries through which I pass; but my heart
 “ would always reproach me, if I should hide from
 “ you the passion that I have conceived for Antiope,
 “ the daughter of Idomeneus. This, my dear Mentor,
 “ is not a blind impulse, like that which you taught me
 “ to surmount in the island of Calypso. I know that
 “ the wound which my heart received from Eucharis,
 “ was deep; neither time nor absence can efface her
 “ image from my heart; and I cannot even now pro-
 “ nounce her name without emotion. After such ex-

perience of my weakness, I must be diffident of myself: yet what I feel for Antiope, is wholly different from what I felt for Eucharis: it is not the tumultuous desire of passion; it is the calm complacency of reason, a tender approbation and esteem. I desire her as the sister of my soul, my friend and my companion for life; and if the gods should ever restore my father to me, and I am permitted to chuse, my fate and the fate of Antiope shall be one. The charms that have attached me to Antiope, are the glowing modesty of her countenance; her silent diffidence and sweet reserve; her constant attention to tapestry, embroidery, or some other useful and elegant employment; her diligence in the management of her father's household, since the death of her mother: her contempt of excessive finery in her dress; and her total forgetfulness, or rather ignorance of her beauty. When, at the command of Idomeneus, she leads the dance, with the beauties of Crete, to the sound of the flute, she might be well taken for Venus, the queen of smiles, with the Graces in her train. When he takes her with him to the chase, she discovers such skill in the bow, and such dignity of deportment, as distinguish Diana, when she is surrounded by her nymphs. Of this superiority she alone is ignorant, while every eye remarks it with admiration. When she enters a temple with sacred offerings to the god, she might herself be taken for the divinity or the place: with what devotion and awe she presents her gifts, and propitiates the gods, when some crime is to be expiated, or some fatal omen averted! And when she appears with a golden needle in her hand, surrounded by the virgins of her train, we are tempted to believe that Minerva has descended, in a human form, to the earth, and is teaching the polite arts to mankind. She encourages others to diligence by her example: she sweetens labour, and suspends weariness by the melody of her voice, when she sings the mysterious history of the gods; and she excels

the

“ the most exquisite painters in the elegance of her embroidery. How happy the man whom Hymen shall unite with her by a gentle band! What can he suffer but her loss? what can he fear, but to survive her?

“ But I take the gods to witness, my dear Mentor, that I am ready to depart. I shall love Antiope forever; but she shall not delay my return to Ithaca a moment. If another shall possess her, I shall be wretched; yet I will leave her. Although I know that I may lose her by my absence, I will not mention my love either to her or to her father; for I ought to conceal it in my bosom from all but you, till Ulysses, again seated upon his throne, shall permit me to reveal it. Judge then, my dear Mentor, how much my attachment to Antiope differs from that passion for Eucharis, by which you remember both my virtue and reason to have been overborne.”

“ I am sensible of this difference,” said Mentor: “ Antiope is all gentleness, prudence, and simplicity; her hands do not despise labour; she looks forward with a provident forecast; she provides for contingencies; she dispatches pressing business with silent expedition; she is always busy, but never confused; for every thing is referred to its proper time and place. The elegant regularity of her father’s household is her glory; a nobler distinction than youth and beauty! Though the whole is submitted to her management, and it is her province to reprove, deny, to spare, which make almost every other woman hated, yet she is beloved by the whole house; for she discovers neither passion, nor obstinacy, nor levity, nor caprice, which are so often blemishes in the sex; a glance of her eye is a sufficient command, and every one obeys from an unwillingness to displease her. She gives particular directions, with exactness and precision; and commands nothing that cannot be executed: there is kindness even in her reproof; and she encourages to amendment, while she blames for misconduct. She is the solace of her father’s fatigue and
“ care;

“ care; and to her, his mind retreats for rest, as a
 “ traveller, fainting with heat in the summer’s sun, re-
 “ treats to the shade of a grove, and repoles in luxuri-
 “ ous ease, upon the downy turf. Antiope is indeed,
 “ a treasure that would repay the most distant laborious
 “ search. Her mind, no more than her body, is nour-
 “ rished by trifling ornaments: her imagination is lively,
 “ but not uncontrolled; she speaks only when it is
 “ improper to refrain: and in her speech there is an
 “ artless grace, a soft but irresistible persuasion; all
 “ listen in silence, and she blushes with confusion: the
 “ deference and attention with which she is heard,
 “ make it difficult for her modesty not to suppress what
 “ she intended to say. We have, indeed, heard her
 “ speak but seldom; yet you once heard her upon an
 “ occasion, which I am sure you cannot forget. She
 “ was one day sent for by her father, when he was about
 “ to punish one of his slaves with exemplary severity:
 “ she appeared with her head modestly reclined, and
 “ her face covered with a long veil: she spoke, but
 “ said no more than was just necessary to appease his
 “ anger. At first she seemed to take part in his re-
 “ sentment: she softened it by insensible degrees: at
 “ last she insinuated an apology for the offender; and
 “ without wounding the king, by the mortifying sense
 “ of excessive anger, she kindled in his bosom senti-
 “ ments of justice and compassion; the tumult of his
 “ mind subsided under an easy, but irresistible influence,
 “ as the yielding waves insensibly lose their undulation,
 “ when hoary Nereus is soothed into peace by the gentle
 “ blandishments of his daughter Thetis. Thus will
 “ the heart of a husband one day correspond with the
 “ influence of Antiope, though she assumes no autho-
 “ rity, nor takes advantage of her charms; as the lute
 “ now answers to her touch, when she wakes it to the
 “ tenderest strains. Antiope, is indeed, worthy of your
 “ affection, and she is intended for you by the gods;
 “ but though your love for her is justified by reason,
 “ you must wait till she is given you by Ulysses. I
 “ command

“ commend you for having concealed your sentiments;
“ and I may now tell you, that if you had made any
“ propositions to Antiope, they would have been reject-
“ ed, and you would have forfeited her esteem: she will
“ enter into no engagement, but leaves herself wholly
“ to the disposal of her father. He that hopes to be
“ her husband, must reverence the gods, and fulfil
“ every duty to man. I have observed, and has it not
“ been observed by you? that she is less seen, and that
“ her eyes are more frequently fixed upon the ground,
“ than before your expedition. She is not a stranger to
“ any of your achievements in the war; she is acquaint-
“ ed with your birth and adventures; and she knows
“ the endowments which you have received from the
“ gods: this knowledge has increased her reserve.
“ Let us then depart for Ithaca: my task will be
“ accomplished, when I have assisted you to find your
“ father, and put you in a condition to obtain such a
“ wife, as might have increased the felicity of the
“ golden age. If Antiope, a royal virgin, the daugh-
“ ter of Idomeneus king of Salentum, were a keeper
“ of sheep upon the bleak summit of mount Algidus,
“ the possession of Antiope would still be happiness and
“ honour.”

END OF THE TWENTY-SECOND BOOK.



BOOK XXIII.

Idomeneus, fearing the departure of his guests, proposes several embarrassing affairs to Mentor, and assures him that without his assistance they cannot be adjusted. Mentor lays down general principles for his conduct, but continues steady to his purpose of departing with Telemachus for Ithaca. Idomeneus tries another expedient to detain them: he encourages the passion of Telemachus for Antiope, and engages him and Mentor in a hunting party with his daughter; she is in the utmost danger from a wild boar, but is delivered by Telemachus; he feels great reluctance to leave her, and has not fortitude to bid Idomeneus farewell: being encouraged by Mentor, he surmounts his difficulties, and embarks for his country.

IDOMENEUS, who dreaded the departure of Telemachus and Mentor, formed many pretences to delay them. He told Mentor that he could not, without his assistance, determine a dispute which had arisen between Diophanes a priest of Jupiter Conservator, and Heliodorus a priest of Apollo, concerning the omens that were to be drawn from the flight of birds, and the entrails of victims. "And why," said Mentor, "should you concern yourself about sacred things? Leave questions of religion to be decided by the Etrurians, who have preserved the most ancient oracles by tradition, and who are by inspiration interpreters of the gods to men. Employ your authority only to suppress these disputes in the beginning; act with perfect neutrality while they continue; and content yourself with supporting the decision, when it shall be made. Remember that kings ought to submit to religion, and not make it: religion is from the gods, and above regal authority. If kings concern themselves with religion, they do not protect it as a divine institution, but degrade it to a mere
" instrument

“ instrument of state policy. The power of kings is
“ so great, and that of others so little, that religion
“ would be in danger of becoming just what the sove-
“ reign would wish to make it, if he should undertake
“ to determine any question about its doctrines or duties.
“ Leave, then, the decision of these questions, implicit-
“ ly, to the friends of the gods; and exert your autho-
“ rity, only against those who will not conform to
“ their determination when it is made.”

Idomeneus then complained of the perplexity he suffered, from the great number of causes between private persons, which he was pressed, with great importunity, to decide. “ Decide,” said Mentor, “ all new questions
“ of right, by which some general maxim of jurispru-
“ dence will be established, or some precedent given
“ for the explanation of laws already in force: but do
“ not take upon you to determine all questions of pri-
“ vate property: they would overwhelm and embarrass
“ you, by their variety and number; justice would ne-
“ cessarily be delayed for your single decision; and all
“ subordinate magistrates would become useless. You
“ would be overwhelmed and confounded; the regula-
“ tion of petty affairs, would leave you neither time,
“ nor thought for business of importance; and, after
“ all, petty affairs would not be regulated. Avoid,
“ therefore, a state of such disadvantage and perplexity;
“ refer private disputes to subordinate judges; and do
“ nothing yourself, but what others cannot do for you:
“ you then, and then only, fulfil the duties of a king.”
“ But,” said Idomeneus, “ there are many persons of
“ high birth about me, who have followed my fortunes,
“ and lost great possessions in my service; these persons
“ seek some kind of recompence for their losses, by ob-
“ taining certain young women of great wealth in mar-
“ riage: they urge me, with incessant importunity, to in-
“ terpose in their behalf; and a single word from me
“ would ensure them success.”

“ It is true,” said Mentor, “ a single word from you
“ would be sufficient; but that single word would cost
“ you

“ you too dear. Would you deprive fathers and mo-
 “ thers of the liberty and consolation of chusing their
 “ sons-in-law, and, consequently, their heirs? This,
 “ surely, would reduce them to the severest and most ab-
 “ ject slavery, and make you answerable for all the
 “ domestic evils of your people. Marriage, at the best,
 “ is not the couch of unmingled delight; and why
 “ should you scatter new thorns among the down? If
 “ you have faithful servants to reward, distribute among
 “ them some unappropriated lands; and give them, be-
 “ sides, rank and honours suited to their merit and con-
 “ dition: if more still is necessary, add to these pecu-
 “ niary gratifications from your treasury; and make
 “ good the deficiency by retrenching your expence;
 “ but never think of paying your own debts, with the
 “ property of others; much less, with property trans-
 “ ferred in violation of the most sacred rights, by giving
 “ a daughter in marriage, without the consent of her
 “ parents.”

This difficulty being removed, Idomeneus immediately
 proposed another. “The Sibarites,” said he, “complain,
 “ that certain districts, which we have given, as unculti-
 “ vated lands, amongst the strangers whom we have drawn
 “ to Salentum, belong to them. Must I admit their claim?
 “ and shall I not encourage other nations, to make de-
 “ mands upon our territory, if I do?”

“The Sibarites” said Mentor, “should not be im-
 “ plicitly believed in their own cause: nor is it just to
 “ believe you implicitly in your’s.” “Upon whose testi-
 “ mony will you then depend,” said Idomeneus? “Upon
 “ that of neither of the parties,” replied Mentor: “some
 “ neighbouring nation, that cannot be suspected of par-
 “ tiality to either, must determine between you. The
 “ Sipontines are such a nation; they have no interest
 “ that is incompatible with your’s.” “But am I obli-
 “ ged,” said Idomeneus, “to submit to an umpire?
 “ Am I not a sovereign prince? and is a sovereign
 “ prince to leave the extent of his dominions, to the
 “ decision of foreigners?” “If

“ If you resolve to keep the lands in question,” answered Mentor, “ you must suppose that your claim to
 “ them is good: if the Sibarites insist upon a restoration,
 “ they must, on their part, suppose their right to be in-
 “ contestible. Your opinions being thus opposite, the
 “ difference must either be accommodated by an umpire
 “ mutually chosen, or decided by force of arms: there
 “ is no medium. If you should enter a country, inha-
 “ bited by people who had neither judge nor magistrate,
 “ and among whom, every family assumed a right of
 “ determining differences with a neighbouring family
 “ by violence, would you not deplore their misfor-
 “ tune, and think with horror of the dreadful confu-
 “ sion which must arise from every man’s being armed
 “ against his fellow? Can you then believe, that the
 “ gods would look with less horror upon the earth, of
 “ which all the inhabitants may be considered as one
 “ people, if every nation, which is but a more numer-
 “ ous family, should assume the right of determining, by
 “ violence, all differences with a neighbouring nation?
 “ An individual, who possesses his field as an inheri-
 “ tance from his ancestors, depends wholly upon the
 “ authority of the laws, and the judgment of the ma-
 “ gistrate, for the security of his property; and would
 “ be severely punished, as guilty of sedition, if he
 “ should endeavour to secure, by force, what was given
 “ him by right: do you then believe that kings are at
 “ liberty to support their pretensions by violence, with-
 “ out having first tried what could be done by expedients,
 “ more consonant to reason and humanity? Is not jus-
 “ tice yet more sacred and inviolable, as an attribute of
 “ kings, when it has whole nations for its object, than
 “ as a private virtue in an individual, when it relates
 “ only to a ploughed field? Is he a villain and a rob-
 “ ber who seizes only a few acres, and is he just, is
 “ he a hero, who wrecks whole provinces from their pos-
 “ sessors? If men are subject to prejudice, partiality and
 “ error, with respect to the trifling concerns of private
 “ property, is it probable that they should be less in-
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“fluenced by such motives, in affairs of state? Should
 “we rely upon our own judgment, where it is most
 “likely to be biased by passion? and should not error
 “be most dreaded, where its consequences will be most
 “fatal? The mistake of a prince with respect to his own
 “pretensions, is the cause of ravage, famine and massacres: of irreparable loss to the present generation; and
 “of such depravation of manners, as may extend calamity to the end of time. A king knows that he is
 “always surrounded by flatterers; should he not therefore suppose, that, upon such occasions, he will be
 “flattered? If he leaves his differences to arbitration, he shows himself candid, equitable, and dispassionate; he states the reasons upon which his claim is founded; the umpire is an amicable mediator, not a rigorous judge; and though his determinations do not compel implicit obedience, yet the greatest deference should be paid to them: he does not pronounce sentence like a judge, from whose authority there is no appeal: but he proposes expedients; and, by his advice, the parties make mutual concessions, for the preservation of peace. If war is, at last, inevitable, notwithstanding the king’s utmost endeavours to avoid it, he will, at least, have secured the testimony of a good conscience, the esteem of his neighbours, and the protection of the gods.” Idomeneus felt the force of this reasoning; and consented, that the Sipontines should mediate between him and the Sibarites.

The king, finding these expedients to prevent the departure of the two strangers ineffectual, endeavoured to detain them by a stronger tie. He had observed the attachment of Telemachus to Antiope: and he hoped, that, by strengthening this, he might accomplish his purpose. When he gave an entertainment, therefore, he frequently commanded his daughter to sing; she obeyed, from a sense of duty; but with such regret and confusion, as made it easy to perceive how much she suffered by her obedience. Idomeneus went so far, as to intimate his desire, that the subject of her song might be the victory which
 had

had been obtained over the Daunians and Adraftus; but she could not be prevailed upon to sing the praises of Telemachus: she declined it with modest respect, and her father thought fit to acquiesce. There was something in her voice inexpressibly tender and sweet; Telemachus felt all its power, and his emotion was too great to be concealed. Idomeneus remarked it with pleasure; but Telemachus appeared not to perceive his design: he could not quench the sensibility of passion, but reason precluded its effects. He was no longer that Telemachus whom love, the tyrant of the mind, had once held captive in the island of Calypso: while Antiope sung, he was silent; and, as soon as the song was over, he turned the conversation to some other subject.

The king, being again disappointed, resolved to give his daughter the pleasure of a great hunting match. She declined the sport, and entreated with tears to be left behind; but the commands of Idomeneus were peremptory, and she was obliged to obey. She was mounted upon a fiery steed, which, like those that Castor had trained to war, disdained the ground, and was impatient of the rein; yet she governed him with such easy negligence, that he seemed to move by the secret impulse of her will. A train of virgins followed her with that ardour which is the distinction and felicity of youth; and she might have been taken for Diana with her nymphs. The king followed her incessantly with his eye; and while he gazed upon his child, forgot the past misfortunes of his life: she fixed also the attention of Telemachus, who was more touched with her modesty, than with the graces of her person, or her dexterity in the field.

The dogs gave chase to a wild boar of an enormous size. He was more furious than that of Calydon; the bristles of his back were as rigid as iron, and as sharp and long as a dart; his eyes seemed to sparkle with fire, and to be suffused with blood; his breath was heard at a remote distance, like the hoarse murmurs of rebellious winds, when Eolus recalls them to his cave, that the tempest may cease: his long tusks were crooked like a

sickle, nor could the trees of the forest stand before them. He gored all the dogs that had courage to approach him; and the boldest hunters that pursued him, were afraid he should be overtaken: yet Antiope, who, in the course, was swifter than the wind, came up and attacked him; she threw a javelin at him, which wounded him in the shoulder; the blood gushed out in a torrent, and he turned upon his adversary with new fury. The horse of Antiope, however bold and spirited, shuddered and drew back: the monster then rushed against him; and the shock was like that of the ponderous engines that overturn the bulwarks of the strongest city: the horse could not sustain it, and fell. Antiope was now upon the ground; in a situation that left her no power to avoid the tusks of the furious animal, whom she had provoked: but Telemachus, whose attention had been engrossed by her danger, was already dismounted; and with a rapidity scarce less than that of lightning, threw himself between her and the boar that was foaming to revenge his wound: the prince instantly plunged a hunting spear into his body; and the horrid monster fell, agonized with fury, to the ground.

Telemachus cut off the head, which astonished the hunters, and was still terrible when nearly viewed: he presented it immediately to Antiope, who blushed, and consulted the eyes of Idomeneus, to know what she should do. Idomeneus, who had been terrified at her danger, and was now transported with joy at her deliverance, made a sign that she should accept the present: she took it, therefore, with an elegant acknowledgment; "I receive from you, with gratitude," said she, "a more valuable gift; I am indebted to you for my life." The moment she had spoken, she feared she had said too much, and fixed her eyes upon the ground: Telemachus, who perceived her confusion, could only reply, "How happy is the son of Ulysses, to have preserved a life so precious! How much more happy, if he could unite it with his own!" Antiope made no answer, but mixed hastily with her young companions, and immediately remounted her horse. Idomeneus

lymet
Idomeneus would immediately have promised his daughter to Telemachus, but he hoped, that, in a state of uncertainty, his passion would still increase, and that the hope of ensuring his marriage, would prevent his departure from Salentum. Such were the principles upon which Idomeneus reasoned; but the gods deride and disappoint the views of men: the very project that was formed to detain Telemachus, hastened his departure. That tumult of love and hope, and fear, which he now felt in his breast, made him justly distrust his resolution: Mentor laboured, with double diligence, to revive his desire of returning to Ithaca; and the vessel being now ready, he also pressed Idomeneus to dismiss them. Thus, the life of Telemachus being every moment regulated by the wisdom of Mentor, with a view to the consummation of his glory, he was suffered to remain no longer at any place, than was necessary to exercise his virtues, and add experience to knowledge.

Mentor, as soon as Telemachus arrived, had given orders that a vessel should be got ready. Idomeneus had seen the preparations with inexpressible regret; and, when he perceived that the guests, from whom he had derived advantages so numerous and important, could be detained no longer, he gave himself up to melancholy and despair: he shut himself up in the innermost recesses of his palace; and endeavoured to soothe his anguish, by venting it in sighs and tears; he forgot that nature was to be sustained with food, and no interval of tranquillity was bestowed by sleep: his health gradually declined, and a secret anxiety of his heart consumed him: he withered, like a stately tree which covers the earth with its shadow, but is gnawed by a worm at the root: the winds in their fury may have nourished it with delight; and it may have been spared, in reverence, by the axe: but if the latent mischief is not discovered, it will fade; its leaves, which are its honours, will be scattered in the dust; and the trunk and branches only, rifted and sapless, will remain. Such, in appearance, was Idomeneus, the victim of inconsolable grief.

Telemachus was tenderly affected at his distress, but did not dare to speak to him : he dreaded the day of departure, and was always busied in finding pretences for delay ; but he was, at length, delivered from this state of embarrassment and suspense by Mentor : “ I am glad,” said he, “ to see this alteration in your temper : you were, by nature, obdurate and haughty, sensible only to your convenience and interests ; but you are now softened into humanity, and your own misfortunes have taught you to compassionate the sufferings of others. Without this sympathy, there can be neither goodness nor virtue, nor ability to govern ; but it must not be carried to excess, nor suffered to degenerate into feminine softness. I would myself solicit Idomeneus to dismiss you, and spare you the embarrassment of so painful a conversation ; but I am unwilling that a false shame, and unmanly timidity, should predominate in your breast. You must learn to blend fortitude and courage with the tenderness and sensibility of friendship ; you should preserve an habitual fear of giving unnecessary pain : when you are compelled to grieve any man, you should participate his sorrow ; and make the blow fall lightly, which you cannot avert.” “ That an inevitable stroke may be thus lightened,” said Telemachus, “ is the reason why I wish that Idomeneus should be acquainted with our departure, rather by you, than by myself.”

“ My dear Telemachus,” said Mentor, “ you mistake your motive. You are like all other children of royalty, whose passions have been flattered, and whose wishes prevented in their earliest youth : they expect that every thing should be managed, so as to coincide with their desires, and that the laws of nature should be subservient to their will ; yet they have not resolution to oppose any man to his face. They avoid an opposition, not in tenderness to others ; not from a principle of benevolence, that fears to give pain ; but from a regard to their own convenience
“ and

“ and gratification: they cannot bear to be surrounded
“ with mournful or discontented countenances; and
“ are touched with the miseries of men, only as objects
“ disagreeable to their eye: they will not hear of mis-
“ fortune, because it is a disgustful subject; and lest
“ their fancy should be offended, they must be told that
“ all is prosperity and happiness; they are surrounded
“ with delights, and will neither see nor hear any thing
“ that may interrupt their joy. If misconduct is to be
“ reprov'd, or error detested, importunity repress'd,
“ false claims oppos'd, or factious turbulence con-
“ trolled; they will always depute another for the
“ purpose, rather than declare their own will with that
“ gentle firmness, which enforces obedience, without
“ kindling resentment. They will tamely suffer the
“ most unreasonable favours to be extorted, and the
“ most important affairs to miscarry, rather than de-
“ termine for themselves, against the opinions of those
“ who are continually about them. This weakness is
“ easily discovered, and every one improves it to his
“ advantage; every request becomes, in effect, a de-
“ mand; it is urg'd with the most pertinacious and
“ troublesome importunity; and is granted, that im-
“ portunity may be troublesome no more. The first
“ attempt upon the prince is by flattery: by this de-
“ signing parasites recommend themselves to favour;
“ but they are no sooner trusted to serve, than they
“ aspire to govern: they rule their lord by the very
“ power they have deriv'd from him; their bridle is
“ in his mouth, and their yoke upon his shoulders:
“ he groans under it, and sometimes he makes an
“ effort to throw it off; this effort is soon remitted,
“ and he bears the yoke to his grave; he dreads the
“ appearance of being governed, yet tamely suffers
“ the reality; to be governed, is, indeed, necessary
“ to such princes; for they resemble the feeble bran-
“ ches of the vine, which, being not able to support
“ themselves, always creep round the trunk of some
“ neighbouring tree. I must not suffer you, O Te-
“ lemachus

“ Telemachus! to fall into this state of imbecility,
 “ which cannot fail to render you wholly unfit for
 “ command. Though you dare not speak to Idome-
 “ neus, lest you should wound your sensibility; you
 “ will yet have no sense of your affliction, when the
 “ gates of Salentum are behind you; you are even now
 “ less melted by his grief, than embarrassed by his pre-
 “ sence. Go, then, and speak to him for yourself;
 “ learn, upon this occasion, to unite the tender and the
 “ firm; let him see that you leave him with regret, but
 “ that you are determined to leave him.”

Telemachus did not dare to oppose Mentor, nor yet
 to seek Idomeneus; he was ashamed of his timidity, and
 yet unable to surmount it: he hesitated, he went for-
 ward a few steps, and then returned to Mentor, with
 some new pretence for delay. He was about to speak;
 but the very look of Mentor deprived him of the power,
 and silently confuted all that he would have said. “ Is
 “ this, then,” said Mentor, with a smile of disdain,
 “ the conqueror of the Daunians, the deliverer of Hes-
 “ peria? Is this the son of the wise Ulysses, who is to
 “ succeed him as the oracle of Greece? and does he not
 “ dare to tell Idomeneus, that he can no longer delay
 “ his return to his country, where he hopes once more
 “ to embrace his father? O wretched Ithaca! how great
 “ will be thy misfortune, if thou art one day to be go-
 “ verned by a prince, who is himself a slave to an un-
 “ worthy shame; and who, to gratify his weakness in
 “ the lightest trifle, will sacrifice the most important
 “ interest. Remark now the difference between the
 “ sedate fortitude of the cloist, and the tumultuous
 “ courage of the field; you feared not the arms of
 “ Adrastus, yet are intimidated by the grief of Idome-
 “ neus: this inequality often brings dishonour upon
 “ those princes, who have been distinguished by the
 “ noblest achievements; after they have appeared he-
 “ roes in battle, they have been found less than men
 “ in common occurrences, in which others have been
 “ consistent and steady.”

Telemachus,

Telemachus, feeling the force of these truths, and stung with the reproach they contained, turned abruptly away and debated no longer even with himself. But when he approached the place where Idomeneus was sitting pale and languishing, his eyes fixed upon the ground, and his heart overwhelmed with sorrow, they became in a moment afraid of each other; they did not dare to interchange a look: and their thoughts were mutually known, without language; each dreaded that the other should break silence; and, in this painful suspense, both burst into tears. At length, Idomeneus pressed by excess of anguish, cried out, "Why should we seek virtue, since those who find her are thus wretched! I am made sensible of my weakness, and then abandoned to its effects. Be it so; and let the past calamities of my life return. I will hear no more of good government; I know not the art, and am weary of the labour. But as for you, Telemachus, whither would you go? To seek your father is in vain, for among the living he is not to be found: Ithaca is in possession of your enemies, who will destroy you if you return; and one of whom is now certainly the husband of your mother. Be content, therefore, to continue at Salentum; my daughter shall be your wife, and my kingdom your inheritance. Your power here, even while I live, shall be absolute; and my confidence in you without limits. If these advantages are unworthy of your acceptance, at least leave Mentor; Mentor is my last resource. Speak; answer me; let not your heart be steeled against me, nor deny your pity to the most unfortunate of men! Alas, you are still silent; the gods are still inexorable; I feel more sensibly their resentment at Salentum, than at Crete; and the loss of Telemachus wounds me deeper than the death of my son!"

Telemachus replied, in a timid and faltering tone, "My departure from Salentum is not choice, but fate. I am commanded to Ithaca by the gods; their wisdom is communicated to Mentor, and Mentor has
" urged

“ urged my departure in their name. What then can I
 “ do? should I renounce my father, my mother, and
 “ my country, that should be yet dearer than both?
 “ As I am born to royalty, a life of ease and pleasure
 “ must not be my portion, nor must inclination be my
 “ guide. With your kingdom, I should possess more
 “ wealth and power than my father’s can bestow: but
 “ I ought to prefer what the gods have decreed me,
 “ to what your bounty has offered in its stead. If
 “ Antiope was my wife, I should think myself too
 “ happy to desire your kingdom; but that I may de-
 “ serve Antiope, I must go whither I am called by duty,
 “ and she must be demanded for me by my father. Did
 “ you not promise to send me back to Ithaca? and was
 “ it not, under this promise, that I marched against
 “ your enemy Adrastus, with the army of the allies?
 “ And is it not now time that I should attend my own
 “ interest, and endeavour to redress the misfortunes of
 “ my family? The gods, who have given me to Mentor,
 “ have also given Mentor to the son of Ulysses, that,
 “ guided by his wisdom, he might fulfil their purpose:
 “ would you, therefore, have me lose Mentor, when
 “ all but Mentor is lost already? I have now no cer-
 “ tain portion, retreat, or parent, or country. One
 “ man, distinguished for virtue and for wisdom, is all
 “ that remains; and this, indeed, is the most valuable
 “ donation of Jove: judge, then, if I can renounce the
 “ bounty, and consent to be totally destitute and for-
 “ lorn. I would cease to be, rather than be thus: life
 “ itself is of less value than a friend; take my life,
 “ therefore, but leave me Mentor!”

While Telemachus was speaking, his voice became
 stronger, and his timidity vanished. Idomeneus could
 not acquiesce, though he knew not what to reply: and
 being unable to speak, he endeavoured to excite pity by
 looks and gestures of distress.

At this moment he perceived Mentor, who addressed
 him in a solemn tone, but without severity: “ Do not
 “ give way,” said he, “ to unreasonable sorrow. We
 “ leave

“ leave you ; but we leave you to that wisdom which
 “ presides in the councils of the gods. Remember,
 “ with gratitude, that we were sent by the direction of
 “ that wisdom, to correct your errors, and preserve
 “ your state. We have restored Philocles, and he will
 “ serve you with fidelity ; reverence for the gods, de-
 “ light in virtue, love for the people, and compassion
 “ for the wretched, will be always predominant in his
 “ bosom. Listen to his advice, and employ him with-
 “ out jealousy or distrust. The most important service
 “ he can render you, is to tell you your faults without
 “ disguise or palliation ; require this service of him, in
 “ the first place. A good king is distinguished by the
 “ noblest fortitude ; he fears not the monitor in the
 “ friend, nor shrinks from the sight of his own failings :
 “ if you are endowed with this fortitude, you have
 “ nothing to fear from our absence ; the felicity of
 “ your life is secure : but if flattery, which steals its
 “ winding way like a serpent, should once more get ac-
 “ cess to your heart, and render you suspicious of dis-
 “ interested counsel, you are undone. Pine no longer
 “ in voluntary subjection to sorrow ; but follow virtue
 “ with the utmost effort of your mind. I have in-
 “ structed Philocles to lighten your cares, and deserve
 “ your confidence ; and I will be answerable for his in-
 “ tegrity. The gods have given him to you, as they
 “ have given me to Telemachus : the destiny which they
 “ have allotted us, we should fulfil boldly ; for to re-
 “ gret it is in vain. If my assistance should be neces-
 “ sary, after I have restored Telemachus to his father
 “ and his country, I will return ; and what could give
 “ me more sensible delight ? I seek, for myself, neither
 “ wealth nor power ; and I wish only to assist others,
 “ in the search of justice and virtue. To you, I have a
 “ particular attachment ; for the generous confidence
 “ of your friendship can never be forgotten.”

While Mentor was speaking, Idomeneus became con-
 scious of a sudden and pleasing change. He felt his
 passions subside in peace, as the waves sink to rest, and
 the

the tempest is hushed to silence, when the father of the deep lifts his trident against them. Nothing now remained but a kind of tender regret; something that was rather a soft and soothing melancholy, than grief; and courage, hope, virtue, and confidence in the gods, began once more to kindle in his bosom.

“ Well then, my dear Mentor,” said he, “ I must lose all, and be content; let me, however, be still present to your mind. When you shall have arrived in Ithaca, where the reward of wisdom shall fill all your wishes, remember, that Salentum is your own work; and that Idomeneus, inconsolable for your loss, has no hope but in your return. Farewel, O son of Ulysses! my ports shall detain you no longer: the gods reclaim the treasure which they lent, and it is my duty to comply. Farewel, Mentor, the greatest and wisest of men! if such excellence as thine is within the limits of our nature, and thou art not a divinity, that has assumed the form, to call strength from weakness, and from simplicity wisdom, be still the guide and the guardian of Telemachus, who is more fortunate by thy charge, than to be the conqueror of Adrastus. I dismiss you both: I will restrain my words; my sighs are involuntary, and may therefore be forgiven. Go, live together, and together be happy! I have nothing left, but the remembrance that I once shared your felicity: the golden moments are past, and I knew not their value; they fled in haste, alas! and they will never return! I have possessed you; but the joy is vanished! I now see you, but I shall see you no more.”

Mentor took this opportunity to withdraw; he embraced Philocles, who burst into tears, and was unable to speak. Telemachus would have taken hold of Mentor's hand, that he might have quitted that of Idomeneus; but Idomeneus, placing himself between them, went towards the port: he gazed upon them, by turns; he sighed; and he frequently began to speak; but his voice faltered, and he left the sentence unfinished.

And

And now they heard, in a confused murmur, the voices of the mariners who crowded the shore; the cordage was stretched, the sails were made ready, and a favourable gale sprung up. Telemachus and Mentor, with tears in their eyes, took leave of the king, who held them long in his arms, and followed them with his eyes as far as they could be seen.

END OF THE TWENTY-THIRD BOOK.



BOOK XXIV.

Telemachus, during the voyage, prevails with Mentor to explain many difficulties in the art of government, particularly that of distinguishing the characters of men, so as to employ the good, and avoid being deceived by the bad; during this conversation a calm obliges them to put into a little island where Ulysses had just gone ashore: Telemachus sees and speaks to him without knowing who he is; but after having seen him embark, feels a secret uneasiness, of which he cannot imagine the cause; Mentor explains it, and comforts him, assuring him that he soon shall meet with his father again: he puts his patience and piety to another trial, by detaining him to sacrifice to Minerva; the goddess, who had been concealed under the figure of Mentor, resumes her own form, and is known and acknowledged by Telemachus; she gives him her last instructions, and disappears. Telemachus arrives in Ithaca, and finds his father at the house of his faithful servant Eumenes.

THE sails now swell with the breeze, and the shore seems to retreat: the pilot perceived, at a distance, the promontory of Leucate, which conceals its summit in the hoary mists, that are blown round it by the freezing whirlwind; and the Acroceraunian mountains, which still lift their presumptuous brow to heaven, though blasted so often by the bolts of Jove.

“ I believe,” said Telemachus to Mentor, during the voyage, “ that I now perfectly understand the
 “ maxims of government that you have given me.
 “ They appeared, at first, like the confused images of
 “ a dream; but, by degrees, they became clear and
 “ distinct: so all objects appear obscure and cloudy,
 “ at the first dawn of the morning; but, at length,
 “ they rise gradually, like a new creation out of chaos,
 “ as the light, increasing by insensible degrees, dissipates
 “ the mist that surrounds them, defines their true
 “ figure

“ figure, and tinges them with their proper hue. I
“ am persuaded that the great secret of government is
“ to distinguish the different characters of men, to se-
“ lect them for different purposes, and allot each to the
“ employment which is most suited to his talents; but
“ I am still to learn how characters are thus to be
“ distinguished.”

“ Mankind,” replied Mentor, “ to be known, must
“ be studied, and to be studied, they must frequently be
“ seen and talked to. Kings ought to converse with
“ their subjects, hear their sentiments, and consult
“ them; they should also trust them with some small
“ employment, and take an account how they dis-
“ charge it, in order to judge whether they are capable
“ of more important service. By what means, my
“ dear Telemachus, did you acquire your knowledge
“ in horses? was it not, by seeing them frequently, and
“ conversing with persons of experience concerning
“ their excellencies and defects? In the same manner,
“ converse with the wise and good, who are grown old
“ in the study of human nature, concerning the defects
“ and excellencies of men: you will thus, insensibly, ac-
“ quire a nice discernment of character, and know what
“ may be expected from every man that falls under
“ your observation. How have you been taught to
“ distinguish the poet from the mere writer of verses,
“ but by frequent reading, and conversation with
“ persons who have a good taste for poetry? And how
“ have you acquired judgment in music, but by the
“ same application to the subject? How is it possible
“ that men should be well governed, if they are not
“ known? and how can the knowledge of men be ac-
“ quired, but by living among them? But seeing them
“ in public, where they talk of indifferent subjects,
“ and say nothing even of them which has not been pre-
“ meditated, is by no means living among them: they
“ must be seen in private; their latent sentiments must
“ be traced to the secret recesses of the heart; they must
“ be viewed in every light; all their depths and shal-
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“ laws must be tried, and their principles of action as-
 “ certained. But to form a right judgment of man-
 “ kind, it is principally necessary to know what they
 “ ought to be: a clear and definite idea of real merit
 “ is absolutely necessary to distinguish those who have
 “ it, from those who have it not. Men are continually
 “ talking of virtue and merit: but there are few, who
 “ know, precisely, what is meant by either: they are
 “ splendid terms, indeed; but with respect to the greatest
 “ part of those who take a pride in perpetually repeat-
 “ ing them, of uncertain signification. Justice, reason,
 “ and virtue, must be resolved into some certain prin-
 “ ciples, before it can be determined who are just, rea-
 “ sonable, and virtuous: the maxims of a wise and
 “ good administration must be known, before those
 “ who adopt them can be distinguished from those
 “ who substitute false refinement and political cunning
 “ in their stead. To take the dimensions of different
 “ bodies, we must have a standard measure; to judge
 “ of qualities and characters, we must have some fixed
 “ and invariable principles, to which they may be re-
 “ ferred. We must know, precisely, what is the great
 “ purpose of human life; and to what end the govern-
 “ ment of mankind should be directed: the sole end of
 “ all government is to render mankind virtuous and
 “ happy; and with this great end, the notion that a
 “ prince is invested with the regal power and autho-
 “ rity for his own sake, is wholly incompatible. This
 “ notion can only gratify the pride of a tyrant: a
 “ good king lives but for his people; and sacrifices
 “ his own ease and pleasure to their advantage. He
 “ whose eye is not invariably fixed upon this great end,
 “ the public good, if in any instance he attains it, will
 “ attain it by chance; he will float in the stream of
 “ time, like a ship in the ocean, without a pilot, the
 “ stars unmarked, and the shores unknown: in such a
 “ situation, is it possible to avoid shipwreck?

“ It frequently happens, that princes, not knowing
 “ in what virtue consists, know not what they ought to
 “ seek

“ seek in mankind: they mistake virtue for austerity;
 “ it offends them, by appearing to want complacency,
 “ and to affect independence; and touched at once
 “ with fear and disgust, they turn from it to flattery.
 “ From this moment, sincerity and virtue are to be
 “ found no more; the prince is seduced by a phantom
 “ of false glory, which renders him unworthy of the
 “ true: he persuades himself, that there is no such
 “ thing as virtue upon the earth; for though the good
 “ can distinguish the wicked, the wicked cannot dis-
 “ tinguish the good; and, what they cannot dis-
 “ tinguish, they suppose not to exist: they know
 “ enough to render them suspicious; but not know-
 “ ing more, they suspect all alike; they retire from the
 “ public eye, and immure themselves in the palace;
 “ they impute the most casual trifles to craft and design;
 “ they are a terror to mankind, and mankind is a terror
 “ to them: they love darkness: and disguise their cha-
 “ racters, which, however, are perfectly known; the
 “ malignant curiosity of their subjects penetrates every
 “ veil, and investigates every secret: but he, that is thus
 “ known by all, knows nobody; the self-interested
 “ wretches that surround him, rejoice to perceive that
 “ he is inaccessible; and a prince that is inaccessible to
 “ men, is inaccessible to truth: those, who avail them-
 “ selves of his blindness, are busy to calumniate or to
 “ banish all who would open his eyes; he lives in a
 “ kind of savage and unsocial magnificence, always the
 “ dupe of that imposition which he at once dreads and
 “ deserves. He, that converses only with a small num-
 “ ber, almost necessarily adopts their passions and
 “ their prejudices, and from passions and prejudices
 “ the best are not free: he must also receive his
 “ knowledge by report; and, therefore, lie at the
 “ mercy of the tale-bearers, a despicable and de-
 “ testable race, who are nourished by the poison that
 “ destroys others: who make what is little great, and
 “ what is blameless criminal; who, rather than not
 “ impute evil, invent it; and who, to answer their

“ own purposes, play upon the causeless suspicion and
“ unworthy curiosity of a weak and jealous prince.

“ Let the great object of your knowledge, therefore,
“ O my dear Telemachus! be man. Examine him :
“ hear one man’s opinion of another ; try them by de-
“ grees ; trust implicitly to none ; and profit of your
“ experience when you shall have been deceived in
“ your judgment, which sometimes will certainly
“ happen ; wicked men disguise themselves with too
“ much art, to be always detected ; form your opinion
“ of others, therefore, with caution ; and do not hastily
“ determine, either that they are bad or good : for, in
“ either case, a mistake may be dangerous : and thus,
“ even from error, you will derive wisdom. When
“ you find a man of virtue and abilities, do not use
“ him only, but trust him : for such men love that
“ others should appear sensible of their merit, and set
“ a much higher value upon confidence and esteem,
“ than pecuniary rewards. But do not endanger their
“ virtue, by trusting them with absolute power ; for
“ many men, who have stood against common temp-
“ tations, have fallen, when unlimited authority, and
“ boundless wealth, have brought their virtue to a se-
“ vere test. The prince who shall be so far favoured
“ of the gods as to find two or three, whose wisdom
“ and virtue render them worthy of his friendship, will,
“ by their means, find others of the same character, to
“ fill the inferior departments of state : and thus, by
“ the few that he can trust, he will acquire the know-
“ ledge of others, whom his own eye could never
“ reach.”

“ But I have often heard,” said Telemachus, “ that
“ men of ability should be employed, even though virtue
“ be wanting.” “ The service of such men,” replied
Mentor, “ is sometimes necessary. When a nation is
“ in a state of tumult and disorder, authority is often
“ found in the hands of wicked and designing men, who
“ are possessed of important employments, from which
“ they cannot immediately be removed ; and have ac-
“ quired

“ quired the confidence of persons in power, who must
“ not abruptly be opposed ; nor must they be abruptly
“ opposed themselves, lest they should throw all things
“ into irremediable confusion : they must be employed
“ for a time ; but care must constantly be taken to
“ lessen their importance by degrees ; and, even while
“ they are employed, they must not be trusted. He
“ that trusts them with a secret, invests them with
“ power which they will certainly abuse, and of which
“ from that moment, he will be a slave : by his secret,
“ as with a chain, he will be led about at pleasure ;
“ and, however he may regret his bondage, he will
“ find it impossible to be free. Let them negotiate su-
“ perficial affairs, and be treated with attention and
“ kindness ; let them be attached to their duty, even
“ by their passions, for by their passions only they can
“ be held ; but let them never be admitted to secret and
“ important deliberations. Some spring should be al-
“ ways ready to put them in motion, when it is fit
“ they should act ; but a king should never trust them
“ with the key, either of his bosom, or of his state.
“ When the public commotion subsides, and govern-
“ ment is regularly administered by men of approved
“ integrity and wisdom, the wicked, whose services
“ were forced upon their prince for a time, will insen-
“ sibly become unnecessary and insignificant : but even
“ then, they should be well treated ; for to be un-
“ grateful, even to the wicked, is to be like them : but
“ in all kindness shewed to such characters, there should
“ be a view to their amendment ; some of their faults
“ should be overlooked, as incident to human infirmity :
“ but the king’s authority should be gradually resumed,
“ and those mischiefs prevented, which they would
“ openly perpetrate if not restrained. It must, how-
“ ever, be confessed, that, after all, the necessity of
“ using wicked men as instruments of doing good, is a
“ misfortune ; and though it is sometimes inevitable,
“ it should be remedied as soon as possible. A wise
“ prince, who has no wish but to establish order, and
“ distribute

“ distribute justice, will soon find honest men, of sufficient ability to effect his purposes ; and be able to shake off the fraudulent and crafty, whose characters disgrace the best service they can perform.

“ But it is not enough for a king to find good subjects : he must make them.” “ That,” said Telemachus, “ must surely be an arduous task.” “ Not at all,” replied Mentor : “ the very search after virtue and abilities, will produce them ; for rewards, well bestowed, will excite universal emulation. How many languish in idleness and obscurity, who would become distinguished, if the hope of fortune was to excite them to labour ? and how many, despairing to rise by virtue, endeavour to surmount the distresses of poverty by vice ? If you distinguish genius and virtue by rewards and honours, your subjects will exceed in both characters, by a voluntary and vigorous effort of their own : and how much farther may you carry that excellence, by gradually bringing forward the merit that is thus produced, and advancing those that appear capable of public and important service, from the lowest to the highest employments ? You will exercise their various talents ; and bring the extent of their understanding, and the sincerity of their virtue, to the test. Those who fill the great offices of state, will then have been brought up, under your own eye, in lower stations : you will have followed them, through life, step by step ; and you will judge of them, not from their professions, nor from a single act, but the whole tenor of their conduct.”

While Mentor and Telemachus were engaged in this conversation, they perceived a Phæacian vessel, which had put into a little island wholly desolate, and surrounded by craggy precipices of an enormous height. It was, at this time, a dead calm, so that the zephyrs themselves seemed to hold their breath ; the whole surface of the sea was bright and smooth, as a mirror ; the sails which clung to the mast, could no longer impel the vessel in its course ; and the rowers, exhausted with labour,

hour, endeavoured to supply the deficiency of the gale in vain. It became, therefore, absolutely necessary to go on shore at this place, which was rather a rock of the sea, than an habitation for men; and, at another time, it could not have been approached without the utmost danger. The Phæacians, who were waiting for the wind, were not less impatient of delay than the mariners of Salentum, who had the conduct of Telemachus and Mentor. As soon as Telemachus was on shore, he advanced over the crags, towards some of these people, who had landed before him; and enquired of the first man he met, whether he had seen Ulysses, the king of Ithaca, at the palace of Alcinous.

It happened, that the person to whom he addressed himself, was not a Phæacian; but a stranger, whose country was unknown: he was of a majestic deportment, but appeared sorrowful and dejected. When he was accosted, he was lost in thought, and seemed not to hear the question that was asked him; but soon recollecting himself, he replied, "You suppose that Ulysses had been seen in the island of the Phæacians, and you are not mistaken: he was received at the palace of Alcinous, as at a place where the gods were revered, and the duties of hospitality fulfilled: but he soon after left that country, where you will now seek him in vain. He set out, that he might once more salute his household gods in Ithaca, if the superior powers shall forget their anger, and vouchsafe the blessing."

The stranger pronounced these words in a mournful voice, and immediately rushed into a wild thicket upon the top of a rock; where, fixing his eyes upon the sea, he seemed desirous of solitude, and impatient to depart. Telemachus remarked him with great attention; and the more he gazed, the greater were his emotion and astonishment. "The answer of this stranger," said he to Mentor, "is that of a man so absorbed in affliction, as scarce to take cognizance of external objects. The unfortunate have my pity, for I am myself unfortunate; and, for this man, I am particularly interested, without

“ without knowing why: he has not treated me with
 “ courtesy, he seemed to pay no attention to what I
 “ said, and he scarce vouchsafed me an answer; yet
 “ I cannot but wish that his misfortunes were at
 “ an end.”

“ See then,” said Mentor with a smile, “ what ad-
 “ vantage is derived from the calamities of life; they
 “ humble the pride of greatness, and soften insensibility
 “ to compassion. Princes, who have been fatally flat-
 “ tered with perpetual prosperity, imagine themselves
 “ to be gods; if they have an idle wish to be gratified,
 “ they expect mountains to sink, and seas to vanish:
 “ they hold mankind as nothing, and would have all
 “ nature the mere instrument of their will; when they
 “ hear of misfortune, they scarce understand the term;
 “ with respect to them, misfortune is a dream; and
 “ they know not the difference between good and
 “ evil. Affliction only can teach them pity; and give
 “ them, for the adamant in their bosom, the heart of a
 “ man: when they are afflicted, they become sensible
 “ that they participate a common nature with others,
 “ to whom they should administer the comfort of which
 “ they feel the want. If a stranger has thus forcibly
 “ excited your pity, because, like you, he is a wanderer
 “ upon the coast; how much more compassion should
 “ you feel for the people of Ithaca, if, hereafter, you
 “ should see them suffer! yet the people of Ithaca,
 “ whom the gods will confide to your care, as a flock
 “ is confided to a shepherd, may, perhaps, become
 “ wretched by your ambition, your prodigality, or im-
 “ prudence; for nations are never wretched but by the
 “ fault of kings, who, like their guardian gods, should
 “ watch over them for good.”

To this discourse of Mentor, Telemachus listened
 with grief and trouble; and at length, with some emo-
 tion, replied, “ If these things are true, royalty is, of
 “ all conditions, the most wretched. A king is the
 “ slave of those whom he appears to command; his
 “ people are not subordinate to him, but he is subordi-
 “ nate

" nate to his people : all his powers and faculties are
 " referred to them, as their object : he is the servant,
 " not of the community only, but of every individual ;
 " he must supply all their wants, accommodate himself
 " to all their weaknesses, correct their vices, teach
 " them wisdom, and endow them with happiness. The
 " authority with which he appears to be invested, is
 " not his own ; he is not at liberty to exert it, either
 " for his glory, or his pleasure ; it is indeed, the au-
 " thority of the laws, to which he must himself be
 " obedient, as an example to others ; the laws must
 " reign, and of their sovereignty he must be the de-
 " fence ; for them he must pass the night in vigils,
 " and the day in labour : he is less at liberty and at
 " rest, than any other in his dominions ; for his own
 " freedom and repose, are sacrificed to the freedom and
 " happiness of the public."

" It is true," replied Mentor, " that a king is in-
 " vested with the character, only that he may be,
 " to his people, what a shepherd is to his flock, or a
 " father to his family : but can you imagine, my dear
 " Telemachus, that a king who is continually em-
 " ployed to make multitudes happy, can himself be
 " wretched ? He corrects the wicked by punishment,
 " he encourages the good by rewards, he forms the
 " world by virtue, a visible Divinity, the vicegerent of
 " heaven ! Is it not sufficient glory, to secure the laws
 " from violation ? to affect being above their authority,
 " is not to acquire glory, but to become the object of
 " detestation and contempt. A king, if he is wicked,
 " must indeed be miserable ; for his passions, and his
 " vanity, will keep him in perpetual tumult and soli-
 " tude ; but, if he is good, he will enjoy the purest and
 " most sublime of all pleasures, in promoting the cause
 " of virtue, and expecting an eternal recompense from
 " the gods."

Telemachus, whose mind was in great uneasiness and
 agitation, seemed, at this time, never to have compre-
 hended these principles, though they had long been fa-
 miliar

liar to his mind, and he had often taught them to others: a splenetic humour, the frequent concomitant of secret infelicity, disposed him, contrary to his own sentiments, to reject the truths which Mentor had explained, with subtle cavils and pertinacious contradiction. Among other objections, he urged the ingratitude of mankind: "What," says he, "shall life be devoted to obtain the love of those, who will, perhaps, hate you for the attempt; and to confer benefits upon wretches who may probably use them to your destruction?"

"Ingratitude," replied Mentor, with great calmness, "must be expected from mankind: but, though mankind are ungrateful, we should not be weary of doing good; we should serve them less for their own sakes than in obedience to the gods, who command it. The good that we do, is never lost; if men forget it, it is remembered and rewarded by the gods. Besides, if the multitude are ungrateful, there will always be virtuous men, by whom virtue will be regarded with reverence and love; and even the multitude, however inconstant and capricious, will, sooner or later, be just to merit. But, if you would prevent the ingratitude of mankind, do not load them with such benefits as, in the common estimation, are of most value; do not endeavour to make them powerful and rich; do not make them the dread, or the envy of others, either in their prowess, or their pleasures. This glory, this abundance, these delights will corrupt them; they will become more wicked, and consequently more ungrateful. Instead, therefore, of offering them a fatal gift, a delicious poison, endeavour to improve their morals, to inspire them with justice, sincerity, the fear of the gods, humanity, fidelity, moderation, and disinterestedness: by implanting goodness, you will eradicate ingratitude; when you give virtue, you give a permanent and substantial good; and virtue will always attach those, who receive it, to the giver. Thus, by communicating real benefits, you will receive real benefit in return;

“ return ; and the very nature of your gift will make
 “ ingratitude impossible. Is it strange that men
 “ should be ungrateful to princes, who have trained them
 “ to nothing but injustice and ambition ; and taught
 “ them only to be jealous, arrogant, perfidious and
 “ cruel ! A prince must expect, that his people will act
 “ towards him, as he taught them to act towards
 “ others. If he labours to render them good both
 “ by his example and authority, he will reap the fruit
 “ of his labour from their virtue : or at least, in his
 “ own, and in the favour of the gods, he will find
 “ abundant consolation for his disappointment.”

As soon as Mentor had done speaking, Telemachus
 advanced hastily towards the Phæacians, whose vessel
 lay at anchor near the shore. He found among them an
 old man, of whom he enquired whence they came, whi-
 ther they were going, and if he had not seen Ulysses.
 “ We are come, said the old man, from our own island
 “ Corcyra, and we are going for merchandize to Epirus :
 “ Ulysses, as you have been told already, has been in
 “ our country, and has now left it.”

“ But who,” said Telemachus, “ is he, that, while
 “ he waits for the departure of your vessel, seems to be
 “ absorbed in the contemplation of his own misfortunes,
 “ and retires from society to the most solitary parts of
 “ the island ?” “ He,” said the old man, “ is a stranger,
 “ of whom we have no knowledge. It is said, that
 “ his name is Cleomenes ; that he is a native of Phry-
 “ gia ; and that, before his birth, it was declared, by
 “ an oracle, to his mother, that, if he left his country,
 “ he should be a king ; but that, if he continued in it,
 “ the gods would denounce their anger against the
 “ Phrygians by a pestilence.

“ He was, therefore, delivered to some sailors, by his
 “ parents, as soon as he was born, who conveyed him to
 “ the island of Lesbos, where he was privately educated
 “ at the expence of his country, which had so great an
 “ interest in keeping him at a distance. As he increased
 “ in stature, his person became, at once, comely and
 Vol. II. U “ robust ;

“ robust ; and he excelled in all exercises, that render
“ the body agile and strong : he also applied, with great
“ genius and taste, to science, and the polite arts ; but
“ no people would suffer him to continue among them.
“ The prediction of the oracle concerning him, became
“ generally known, and he was soon discovered wherever
“ he went : kings were every where jealous, lest he
“ should supplant them in the throne ; and thus, he be-
“ came a fugitive from his youth, wandering about
“ from country to country, without finding any place
“ in which he might be allowed to remain. He has
“ visited nations very remote from his own ; but the
“ secret of his birth, and the oracle concerning him, is
“ discovered as soon as he arrives. He endeavours to
“ conceal himself, wherever he comes, by entering into
“ some obscure class of life ; but he is soon discovered,
“ by his superior talents for war, literature, and
“ government, which break out with irresistible splen-
“ dor, notwithstanding his efforts to repress them.
“ In every country, he is surpris’d into the exertion of
“ his abilities, by some unforeseen occasion ; and these,
“ at once, make him known to the public. His merit
“ is his misfortune ; for this, he is feared wherever he
“ is known, and excluded from every country where he
“ would reside : it is his destiny, to be every where
“ esteemed, beloved, and admired ; and to be excluded
“ from all civil societies upon earth.

“ He is now advanced in years ; and yet he has not
“ hitherto been able to find any district, either of Asia
“ or Greece, where he may be permitted to live in un-
“ molested obscurity. He appears to be wholly with-
“ out ambition, and to desire neither honour nor riches,
“ and if the oracle had not promised him royalty, he
“ would think himself the happiest of mankind. He in-
“ dulges no hope of returning to his native country ;
“ for he knows, that to return thither, would be to
“ give up every family to mourning and tears. Even
“ royalty itself, for which he suffers, is not desirable in
“ his opinion ; he is fulfilling the condition upon which

“ it

“ it is to be acquired, in spight of himself; and im-
 “ pelled by an unhappy fatality, he pursues it from
 “ kingdom to kingdom, while it flies like a splendid
 “ illusion before him, as it were, to sport with his
 “ distress, and continue an idle chase, till life itself shall
 “ have lost its value with its use. How fatal a gift is
 “ reserved for him by the gods ! How has it imbittered
 “ those hours, which youth would have devoted to joy !
 “ and how has it aggravated the infirmities of age,
 “ when the only felicity of wearied nature is rest !”

“ He is now going,” continued the old mariner, “ to
 “ Thrace, in search of some rude and lawless savages,
 “ whom he may collect into a society, civilize, and go-
 “ vern for a certain time ; that thus, having accom-
 “ plished the oracle, the most flourishing state may ad-
 “ mit him without fear. If he succeeds in this design,
 “ he will immediately retire to a village in Caria ; and
 “ apply himself wholly to his favourite employment,
 “ agriculture. He is a wise man, his desires are mo-
 “ derate, he fears the gods, and he knows mankind ;
 “ and though he does not think them worthy of esteem,
 “ can live peaceably among them. Such is the ac-
 “ count that I have heard of the stranger, after whom
 “ you enquire.”

Telemachus, while he was attending to this narrative,
 often turned his eyes towards the sea, which began to
 be troubled : the wind now swelled the surface into
 waves, which, breaking against the rocks, whitened
 them with foam. The man observed it ; and, turning
 hastily to Telemachus, “ I must be gone,” said he, “ or
 “ my companions will sail without me.” He then ran
 towards the vessel, the mariners hurried on board, and a
 confused clamour echoed along the shore.

The stranger, whom they called Cleomenes, had wan-
 dered about in the middle of the island : and, climbing
 to the summit of many of the rocks, had eyed the
 boundless diffusion of waters around him, with a fixed
 and mournful attention. Telemachus had still kept sight
 of him, and remarked him in every situation ; not with

an idle curiosity, for his heart melted with compassion, for a man, who, though virtuous, was wretched, and a fugitive; formed for great achievements, yet condemned to be the sport of fortune, and a stranger to his country. "I," said he to himself, "may, perhaps, once more see Ithaca; but the return of this Cleomenes to Phrygia is impossible." Thus Telemachus received comfort, from contemplating the misery of a man more wretched than himself.

The stranger no sooner perceived his vessel ready to sail, than he rushed down the craggy sides of the rock, with as much agility and speed as Apollo bounds from precipice to precipice, in the forests of Lycia, when, with his silver hair gathered in a knot behind him, he pursues the stags and the boars, that fly from the terrors of his bow in vain. When the stranger was on board, and his vessel, dividing the waves, became gradually more distant from the shore, the heart of Telemachus died within him: he felt the keenest affliction without knowing the cause; the tears flowed unbidden from his eyes, and he found nothing so pleasing as to weep.

In the mean time, the mariners of Salentum, overcome with fatigue, were stretched upon the grass near the beach in a profound sleep. A sweet insensibility was diffused through every nerve; and the secret but powerful influence of Minerva had, in full day, scattered over them the dewy poppies of the night. Telemachus was astonished to see the Salentines thus resign themselves to sleep, while the Phæacians, ever active and vigilant, had improved the gale: yet he was more intent upon watching their vessel, which was now fading from his sight in the horizon, than upon recalling his mariners to their duty. A secret and irresistible sense of astonishment and concern, kept his eyes fixed upon the bark that had left the island, and of which the sails only could be seen, which, by their whiteness, were just distinguished from the azure of the sea. Mentor called to him, but he was deaf to the voice; his faculties
seemed

seemed to be suspended, as in a trance; and he had no more the possession of himself, than the frantic votaries of Bacchus, when grasping the Thyrsis in their hands, the ravagings of their frenzy are re-echoed from the banks of the Hebrus, and the rude acclivities of Ismarus and Rhodope.

At length, however, the fascination was suspended; and, recovering his recollection, he again melted into tears. "I do not wonder," said Mentor, "my dear Telemachus, to see you weep; for the cause of your trouble, though to you a secret, is known to me. Nature is the Divinity that speaks within you; it is her influence that you feel; and, at her touch, your heart has melted. A stranger has filled your breast with emotion: that stranger is the great Ulysses. What the Phæacian has told you concerning him, under the name of Cleomenes, is nothing more than a fiction, invented more effectually to conceal his return to Ithaca, whither he is now going; he is already near the port; and the scenes, so long desired, are at length given to his view. You have seen him, as it was once foretold you, but have not known him: the time is at hand, when you shall see him again; when you shall know him, and be known by him; but the gods would permit this only in Ithaca. His heart did not suffer less emotion than yours: but he is too wise to trust any man with his secret, while it might expose him to the treachery and insults of the pretenders to Penelope. Your father Ulysses is the wisest of mankind; his heart is an unfathomable depth; his secret lies beyond the line of subtilty and fraud: he is the friend of truth, he says nothing that is false; but, when it is necessary, he conceals what is true: his wisdom is, as it were, a seal upon his lips, which is never broken, but for an important purpose: he saw you, he spoke to you, yet he concealed himself from you: what a conflict must he have sustained, what anguish must he have felt! Who can wonder at his dejection and sorrow!"

During this discourse, Telemachus stood fixed in astonishment, and at length burst into tears: his wonder was mingled with the tenderest and deepest distress; and it was long before the sighs, that struggled in his bosom, would permit a reply. At length he cried out, “O my dear Mentor! there was, indeed, in this stranger something that controlled all my heart; something that attracted and melted me: a powerful influence without a name! But, if you knew him, why did you not tell me, before he departed, that he was Ulysses? and why did you not speak to him yourself, and acquaint him that he was not concealed from you? What do these mysteries conceal? Is it, that I shall be wretched for ever! Will the gods, in their anger, doom me to the torments of Tantalus, whose burning lips a delusive stream approaches for ever, and for ever flies! O my father, thou hast escaped me for ever! perhaps I shall see thee no more! perhaps the suitors of Penelope may take thee in the snares which they spread for me! O had I followed thee; then, if life had been denied us, we might at least have died together! O Ulysses, Ulysses, if thou shalt escape another shipwreck, which, from the persevering malice of fortune, there is reason to doubt; I fear, lest thou shouldest meet at Ithaca, as disastrous a fate as Agamemnon at Mycene. But wherefore, O my dear Mentor, did you envy my good fortune? Why have I not already embraced my father? Why am I not now with him, in the port of Ithaca? Why not fighting at his side, and exulting in the destruction of his enemies?”

“Let me now, my dear Telemachus,” said Mentor, with a smile, “shew thee to thyself; and thus acquaint thee with the weakness of mankind. To-day you are inconsolable, because you have seen your father without knowing him; but what would you have given, yesterday, to know that he was not dead! To-day your own eyes assure you that he lives; and this assurance, which should transport you with joy,

“overwhelms

“ overwhelms you with distress. Thus do mankind, by
“ the perverse depravity of their nature, esteem that
“ which they have most desired as of no value the
“ moment it is possessed; and torment themselves,
“ with fruitless wishes, for that which is beyond their
“ reach. It is to exercise your patience that the gods
“ thus hold you in suspense. You consider this time
“ as lost, but be assured that it is, more than any
“ other, improved. The distress which you now
“ suffer, will exercise you in the practice of that virtue
“ which is of more importance than all others, to those
“ who are born to command. Without patience, you
“ can be master neither of others nor yourself. Impa-
“ tience, which appears to be the force and vigour of the
“ soul, is, indeed, a weakness; the want of fortitude
“ to suffer pain. He that knows not how to wait for
“ good, and to endure evil, is subject to the same imbec-
“ ility, as he that cannot keep a secret; they both want
“ power to restrain the first impulse of the mind; and
“ resemble a charioteer, whose hand has not strength to
“ restrain his impatient coursers, in their headlong
“ speed; they disdain the bridle, they rush forward
“ with ungoverned fury, the chariot is overturned, and
“ the feeble driver is crushed under the wheels. An
“ impatient man is thus precipitated to ruin, by the
“ violence of impetuous and ungoverned desire. The
“ more elevated his station, the more fatal his impa-
“ tience: he waits for nothing, he despises deliberation,
“ and takes all things, as it were, by storm; every en-
“ joyment is a violence and an injury; he breaks down
“ the branches, to gather the fruit before it is ripe;
“ he forces the door, rather than wait till it is opened;
“ and resolves to reap, when the prudent husbandman
“ would sow; all his actions are precipitate, and out of
“ season; all that he does, therefore, is done amiss, and
“ must be futile and transient as his own desires. Such
“ are the extravagant projects of a man, who vainly
“ imagines that he can do all things; and abandons
“ himself to every impatient wish, that prompts him to
“ abuse

“ abuse his power. Your patience is thus tried, my
 “ dear Telemachus, that you may learn to be patient;
 “ and, for this cause, the gods have given you up to
 “ the caprice of fortune, and suffered you to be still a
 “ wanderer, to whom all things are uncertain. Every
 “ object of your hope has just appeared and vanished,
 “ like the fleeting images of a dream when the slumbers
 “ of the night are past, to apprize you, that the blessings
 “ which we imagine to be within our grasp, elude us,
 “ and disappear in a moment. The best precepts of
 “ the wise Ulysses would instruct you less than his ab-
 “ sence, and the sufferings which, while you sought
 “ him, you have endured.”

Mentor then determined to bring the patience of Tele-
 machus to another trial, yet more severe than any that
 were past; at the moment, therefore, when the young
 hero was urging the mariners to set sail without delay,
 Mentor suddenly stopped him, and proposed that they
 should offer a solemn sacrifice to Minerva upon the
 beach. Telemachus consented, without remembrance
 or complaint; two altars of the turf were immediately
 prepared, the incense smoaked, and the blood of the
 victims was shed: the youth looked up to heaven, with
 a sigh of tenderness and devotion; and acknowledged
 the powerful protection of the goddess.

As soon as the sacrifice was ended, he followed Men-
 tor into the darkest recess of a neighbouring wood;
 and here he suddenly perceived the countenance of his
 friend assumed a new form; the wrinkles disappeared, as
 the shadows of the night vanish when the rosy fingers
 of Aurora throw back the portals of the east, and kindle
 the horizon with the beams of day; his eyes, which
 were keen and hollow, changed to a celestial blue, and
 sparkled with divine radiance; his beard, grizzled and
 neglected, totally vanished; and the sight of Telemachus
 was dazzled by new features, which were, at once, mild
 and awful, lovely and majestic. He beheld the counte-
 nance of a woman, soft and delicate as the leaves of a
 flower just opening to the sun, and blooming with the
 tints

tints both of the lily and the rose ; it was distinguished by the ineffable beauty of eternal youth, and the easy dignity of familiar greatness : her flowing hair impregnated the gale with ambrosial odours ; and her robes shone with a various and vivid splendor, like the clouds of heaven, which the sun diversifies and radiates with his earliest light. The divinity was no longer supported by the earth, but reclined upon the air, in which she floated like a bird in its flight : in her hand was the shining lance, at which nations tremble, and Mars himself becomes sensible to fear : her voice was sweet and placid, but penetrating and strong ; her words pierced the heart of Telemachus, like shafts of fire, and thrilled him with a kind of delicious pain : upon her helmet appeared the solitary bird of Athens ; and her dreadful ægis glittered upon her breast. By these characteristics, Telemachus knew that he beheld Minerva.

“ And is it thou thyself,” said he, “ O goddess ! who, for the love that thou bearest to Ulysses, has vouchsafed guidance and protection to his son !” He would have said more, but his voice failed him ; and the thoughts that rushed, with impetuous tumult, from his heart, his tongue laboured to express in vain : he was overwhelmed by the presence of the Divinity, like a man who is oppressed, by the loss of breath, in a dream ; and who, although agonized with an effort to speak, can articulate nothing.

At length the goddess addressed him in these words :
“ Hear me, O son of Ulysses, for the last time ! I have hitherto favoured no mortal with such instructions as I have vouchsafed to thee. In countries unknown, in shipwreck, in battle, in every situation of danger and distress, by which the heart of man can be tried, I have been thy protector. For thee I have illustrated, by experiment, all maxims of government, both false and true ; and I have improved, not thy misfortunes only, but even thy faults, into wisdom. Who can govern, that has never suffered ? who can avoid error, but by experience of its evil ? Thou hast filled
“ earth

“ earth and ocean with disastrous adventures, like
“ thy father; and art now worthy to follow him to
“ Ithaca, where he is this moment arrived, and whither
“ thy passage is short and easy. In battle, let thy sta-
“ tion be at his side; obey him with implicit reverence;
“ and let the meanest subject learn his duty from thy
“ example. He will give Antiope to thy wishes; in
“ this alliance thy object was rather merit than beauty,
“ and it shall be happy. When thou shalt be invested
“ with sovereign power, let it be thy only ambition to re-
“ store the golden age: let thy ear be open to all, but
“ thy confidence restrained to few: trust not implicitly
“ to thy own virtue, or thy own wisdom: fear to de-
“ ceive thyself; but fear not that others should know
“ thou hast been deceived. Love thy people; and neg-
“ lect nothing that may inspire them with love of thee:
“ those whom love cannot influence, must be ruled by
“ fear; but this expedient, like a violent and dangerous
“ remedy, should always be used with reluctance. Un-
“ dertake nothing of which thou hast not considered the
“ most remote consequences: look steadily at the future,
“ whatever evils it may present; for true courage con-
“ sists in the anticipation and contempt of necessary
“ danger: he who will not voluntarily look danger in
“ the face, will shrink from the sight, when it is ob-
“ truded upon him: he only is wise and brave who
“ willingly looks on all that can be seen, who shuns all
“ that can be shunned, and meets that which is inevi-
“ table with equanimity. Avoid luxury, profusion,
“ and pomp, and place thy glory in simplicity: let thy
“ virtues be the ornaments of thy person and thy palace;
“ let these be the guard that surrounds thee; and let
“ thy example teach the world in what honour consists.
“ Let it be constantly present to thy mind, that kings
“ reign not for their own glory, but for the good of
“ their people: the virtues and the vices of kings en-
“ tail happiness or misery upon mankind, to the re-
“ motest generations: and a bad reign sometimes pro-
“ duces calamity for an age. Above all, guard against
“ thy

“ thy humour; that peculiarity of disposition which,
“ independent both of the passions and reason, distinguishes
“ mankind from each other; that capricious principle,
“ which chuses and rejects, loves and hates, approves and
“ condemns, not in consequence of qualities in the ob-
“ ject, but propensities in the mind. This humour is
“ a bosom enemy, which every man is condemned to
“ carry with him to the grave: it will enter into all
“ thy councils; and, if indulged, will certainly pervert
“ them: it will prevent thee from improving opportu-
“ nities of advantage; it will prefer shadows to the sub-
“ stance, and determine important affairs by petty con-
“ siderations: it obscures talents, depresses courage,
“ and renders a man feeble, inconstant, odious, and
“ contemptible: against this enemy, be continually
“ upon thy guard. Let the fear of the gods, O Tele-
“ machus, be the ruling passion of thy heart: keep it
“ sacred in thy bosom, as thy dearest treasure; for
“ with this thou shalt possess wisdom and justice, tran-
“ quillity and joy, unpolluted pleasure, genuine free-
“ dom, peaceful affluence, and spotless glory.

“ I now leave thee, O son of Ulysses! But, so long
“ as thou shalt feel the want of my wisdom, my wisdom
“ shall remain with thee. It is now time that thou
“ shouldest walk by the light of thy own mind; I with-
“ drew from thee in Ægypt and at Salentum, that I
“ might reconcile thee to the want of that assistance and
“ comfort which I afforded, by degrees, as a mother
“ weans an infant from the breast, when it is no longer
“ necessary to indulge him with milk, and he is able to
“ subsist on coarser food!”

Such was the last counsel of Minerva to Telemachus;
and, while her voice yet vibrated on his ear, he per-
ceived her rise slowly from the earth; and a cloud of
intermingled azure and gold surrounding her, she dis-
appeared. Telemachus stood a moment astonished and
entranced; then sighing, prostrated himself upon the
ground, and stretched out his hands towards heaven.
After this homage was paid, he arose, awakened his
companions,

companions, hastened their departure, arrived in Ithaca, and found his father under the friendly roof of his faithful Eumenes.

THE END.







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